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JESUS CHRIST, AND HIM CRUCIFIED:

BEING

A VIEW

OF THE

TRINITY, THE DIVINITY OF CHRIST,

THE ATONEMENT,

AND THE

CHARACTER AND INFLUENCES OF THE HOLY SPIRIT;

TOGETHER WITH

*References to the great body of texts used by Magee,
Simpson, and Jones.*

BY THE

REV. BENJAMIN ALLEN,

Rector of St. Paul's Church, Philadelphia.

PHILADELPHIA:

JAMES CRISSY, NO. 177, CHESNUT STREET.

1822.

Eastern District of Pennsylvania, to wit:

BE IT REMEMBERED, that on the eleventh day of December, in the forty-seventh year of the Independence of the United States of America, A. D. 1822, James Crissy of the said district, hath deposited in this office the title of a Book, the right whereof he claims as proprietor, in the words following, to wit:

“Jesus Christ, and Him Crucified: being a view of the Trinity, the Divinity of Christ, the atonement, and the character
“and influences of the Holy Spirit; together with references to
“the great body of texts used by Magee, Simpson, and Jones,
“by the Rev. Benjamin Allen, rector of St. Paul’s Church,
“Philadelphia.”

In conformity to the act of Congress of the United States, intitled, “An act for the encouragement of learning, by securing the copies of Maps, Charts and Books to the authors and proprietors of such copies, during the times therein mentioned:” and also to the act, entitled, “An act supplementary to an act, entitled “An act for the encouragement of learning, by securing the copies of Maps, Charts and Books to the authors and proprietors of such copies during the times therein mentioned,” and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

This tract—for it is no more—is not designed for those who have leisure and ability to search larger volumes. It is merely intended as an aid to the humble believer, who wishes to know what are the plain words of the Bible concerning Him in whom it is his delight to trust.

Men of study may find the references, which are subjoined, convenient, inasmuch as they point out nearly all the texts used by Magee, Simpson, Jones, and others, in discussing the essential truths treated of in this little manual.

May the Spirit of the Most High descend upon all who read.

Philad. Dec. 1822.

JESUS CHRIST, AND HIM CRUCIFED.

I.

Nay, but, O man, who art thou that repliest against God?—Rom. ix. 20.

There is a disposition in man to cavil at every thing that opposes his darling lusts; hence the difficulty in receiving the doctrine of the Trinity. Those who believe that God was incarnate as an atonement for sin, must believe that sin is awfully malignant in its nature, and, by consequence, that they themselves are utterly vile: those who believe it necessary that God, as a Spirit, should renew our natures, must believe that they are altogether depraved: and there are no two points of belief more humbling to the pride of the heart, or more opposed to the indulgence of transgression. It is, therefore, not at all surprising that some, rather than bow themselves in the dust, with the patriarch Job and the prophet Daniel, rise up in their loftiness, and deny the Divinity of the Redeemer and the Sanctifier.

They do not reject the doctrine of the Trinity because it is mysterious, for whatever is not disagreeable to their carnal speculations they cheerfully receive:—as, for instance, the

connexion between the human body and the human soul;—it is utterly inexplicable—they cannot comprehend it, yet they receive it: they do not know what gravitation is, though they believe in it:—they can not find out the seat of thought, though they are sure of its existence. A blade of grass will puzzle them despite all their philosophy. And, indeed, they receive many things far more difficult of comprehension than the doctrine of the Trinity. A perfect Unity is, itself, more incomprehensible, than a Trinity of persons in a Unity of essence.

In the first verse of the first chapter of the book of Genesis, we meet with the first intimation of the doctrine of the Trinity. The word translated God, is, in the original, in the plural number; and this in a language which has a distinct number to express two: so that it indicates a plurality of, at least, more than two. And, throughout the old Testament, we discover this peculiarity: the name of Deity expressed by a plural noun, as if to indicate there are more than two persons existing in the Godhead, and this plural noun joined to a verb in the singular, as if teaching that these persons are, nevertheless, a unity. The Jews say, “Come and see the mystery of the word Elohim. There are three degrees, and each degree by itself alone, and yet, notwithstanding, they are all

one, and joined together in one, and are not divided from each other." Five hundred times does Moses use a plural name for God. The name by which he describes the Most High, may, with propriety, be translated, 'the persons to be adored.'

In the account of the creation of our race, it is said, "Let us make man in our image;"* and, where the Almighty speaks of the apostasy, He useth the expression, "man is become as one of us;"† and yet again, when the builders of Babel are described in their rebellion,— "Let us go down;"‡ and, once more, in Isaiah, Jehovah says, "Whom shall I send, and who will go for us."§

That God is one, we are well assured. His works are one. Independence is essential to His Divinity. Scripture says, "The Lord our God is one Lord."§ One name, Jehovah, is applied to all the persons. These persons are represented as having the same attributes, the same council or will, and as concurring in the same acts. But we are also assured, that, in this oneness, there is a distinction, which, for the want of better phraseology, we denominate a distinction of persons.

Moreover, we are taught by the same divine witness, that the plurality existing in the Godhead, amounts to a Trinity.

* Gen. i. 26. † Gen. iii. 22. ‡ Gen. xi. 7. § Isaiah vi. 8.
§ Deut. vi. 4.

In the account we have of the creation, three are represented as engaged. Thus, it is said, “The spirit of God moved upon the face of the waters.”* Here are the Spirit, and God, from whom He proceeds:—in the New Testament, we are told, “without” the Word “was not any thing made that was made:”† and, again, “by Him,” Christ, “were all things created.”‡ David also says, “By the word of the Lord were the heavens made, and all the host of them by the breath,” or spirit, “of his mouth.”§

In proclaiming himself to Moses, the Most High thrice repeated, thus, “Jehovah, Jehovah, God;”§ or, as we translate it, the Lord, the Lord God.

In the blessing of the High Priest, we have the repetition of the incommunicable name thrice—“The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.”¶ On this blessing the Jews were in the habit of remarking, “repeating Jehovah three times, teaches these names of the blessed God are three powers, and every distinct power is like to each other, and hath the same name in it.”

We are bound to believe that the doctrine of

* Gen. i. 2 † John, i. 3. ‡ Col. i. 16. ¶ Psalms, xxxiii. 6.

§ Exodus, xxxiv. 6. ¶ Numbers, vi. 24—26.

a Trinity in Unity was thus early revealed, or we envelop ourselves in a difficulty from which there is no way of escape. It is a fact, that the doctrine is interwoven in all the ancient systems of philosophy, and in all the ancient superstitions of the world. Now, how came it to be thus received, “always, every where, and by all,” unless it were revealed? Human reason did not find it out. Self-interest did not discover it. God must have set it forth from the earliest times.

The doctrine of the three principles, each equal to the other, all equally eternal, and all of them uniting in one undivided essence, may be traced back from Plato to the Pythagoreans; from them to the earliest of the Grecians; from them to the Egyptian priests; so that, along with learning, it came from Egypt to Greece. The doctrine is found also in the Persian and Chaldean theology; and vestiges of the worship of a Trinity were discoverable in the Romans, who received it from the Trojans, who brought it from Phrygia. We can trace it to the fathers of learning, and we can trace it to the neighbourhood of where Noah’s family settled.* The Platonists declared it was revealed by the gods. Zoroaster says, “in the whole world there shines a Trinity, of which a Unity is the head.” Some of the philosophers used

* See Horsley’s tracts.

the very term **Trias** or **Trinity**; they spoke of the three persons, and declared that they were united in the **Divine** essence. A multitude of facts might be adduced to show that the doctrine is shadowed forth by all the prominent systems of heathenism.* Even to this day it is shadowed forth by those systems. So that, the reasoning philosophers, and the superstitious idolaters, combined in believing it. We are now led to only one conclusion; the same that we form from the universality of sacrifice, viz: that it was revealed: no wit of man could have invented it; and, if even that were possible, no wit of man could have made it universal.

But we have something fuller, more explicit, and more abundantly satisfactory, than all these things, to teach us.

I might give you many passages from the **Psalms**, and from **Isaiah**, and several other of the inspired writers of the **Old Testament**.† I might prove to you, that, at the very time the **Messiah** appeared, the **Jews** believed in the doctrine of the **Trinity**. But we have an overwhelming weight of evidence in the **New Testament**, and on that we may cheerfully rest.

John the Baptist taught the doctrine, when he said, “**God** is able of these stones to raise

* Those desirous of seeing these facts stated, are referred to **Dwight's Theology—Sermons on the Trinity**,

† See references.

up children unto Abraham.—I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.”* Here he speaks of “God” the Father, “able of these stones to raise up children unto Abraham;” of Christ “mightier than” himself; and of “the Holy Ghost,” with which Christ should “baptize.”

At the baptism of Jesus, the three persons were manifest. The Holy Ghost resting like a dove; the Father speaking from heaven, and saying, “This is my beloved Son;”† and the Son himself, attested of the Father, and receiving the Holy Ghost.

When Christ commissioned His disciples to baptize, it was “in the name of the Father, and of the Son, and of the Holy Ghost:”‡ a perfect equality, and a perfect unity.

To his disciples Christ promised to send the Comforter from the Father; and He told them, “When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.”|| Again, as if, while publishing the distinction of persons, at the same time, declaring the unity of essence, Christ

* Matt. iii. 9, 11. † Matt. iii. 16, 17. ‡ Mat. xxviii. 19.

|| John xv. 26.

speaks of "The Comforter, which is the Holy Ghost, whom the Father will send in my name:"* The Comforter to be sent equally by Him and by the Father; and the Comforter, not only to *come in His name*, but to *testify of Him*. Here is a community of action in the Father and the Son, and a declaration of the office of the Holy Ghost to preach the Son. In another place, Christ said, He and the Father were one, while the constant performance of actions on His part, distinct from those of the Father, declared that they were distinct. They were one in essence, but distinct in person.

When Christ separated, or set apart his disciples to their work, He declared, by a significant action, that the third person of the Trinity came from Him, as well as from the Father—"He breathed on them, and saith unto them, Receive ye the Holy Ghost."†

After ascending to that glory which He had with the Father before the world was,‡ Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."§

We are told, "the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father,

* John, xiv. 26. † John, xx. 22. ‡ John, xvii. 5. § Rev. iii. 21, 22.

full of grace and truth;" and "in him dwelleth all the fulness of the Godhead bodily."* Here are the three persons.

Peter, charging home upon the Jews, the murder of our Lord, says, "This Jesus hath God raised up—therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."† Here, again, are the three persons, and, again, Christ sending forth the Holy Ghost.

Peter says, also, "He," Jesus, "which was ordained of God, to be the Judge of quick and dead;"—and, "while he spake these words, the Holy Ghost fell on them."‡ Here was God the Father, ordaining Jesus the Judge of quick and dead, and the Holy Ghost conveying home the words of the Gospel.

"Thro' Him," Christ, says Paul, "we have access by one Spirit unto the Father."§ "I bow my knees unto the Father of our Lord Jesus Christ,—that he would grant you,—to be strengthened with might by his Spirit in the inner man.¶ Be filled with the spirit—giving thanks—unto God and the Father, in the name of our Lord Jesus Christ."¶¶

In the Epistle to the Colosians, the same Apostle speaks of "the acknowledgment of

* John i. 14. and Col. ii. 9 † Acts, ii. 32, 33. ‡ Acts, x. 42, 44.
 ¶ Ephes. ii. 18. § Ephes. iii. 14, 16. ¶¶ Ephes. v. 18, 20.

the mystery of God, and of the Father, and of Christ.”* Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you.”†

In writing to his own nation, Paul speaks of “the blood of Christ, who, through the eternal Spirit, offered himself without spot to God.”‡

Paul speaks of tempting God; and of tempting Christ; and of tempting the Spirit of the Lord: thus declaring three persons—united in one sense, and distinct in another. The same language does he use concerning power, eternity, &c.: at one time speaking of them as adhering to one; at another, to another, and again to the third of the different persons of the adorable Trinity. And thus is it throughout the Bible. While a distinction of persons is constantly presented to view, a community of names, of actions, and indeed, of every thing which can go to show a perfect unity of essence, is, at the same time, made prominent. Thus “is the Father called God? So is the Son, and so is the Holy Ghost. Is the Father called Lord? So is the Son, and so is the Holy Ghost. Is the Father eternal? So is the Son, and so is the Holy Ghost. Is the Father Almighty? So is the Son, and so is the Holy Ghost. Is the Father omnipresent? So is

* Col. ii. 2. † Thes. iii. 11. ‡ Heb. ix. 14.

the Son, and so is the Holy Ghost. Is the Father omniscient? So is the Son, and so is the Holy Ghost. Is the Father uncreated? So is the Son, and so is the Holy Ghost. Is the Father incomprehensible? So is the Son, and so is the Holy Ghost. Was the Father concerned in the work of creation? So was the Son, and so was the Holy Ghost. Is the Father the upholder of the universe? So is the Son, and so is the Holy Ghost. Is the Father engaged in the regeneration of human souls? So is the Son, and so is the Holy Ghost. Are we baptized in the name of the Father? So likewise in the name of the Son, and in the name of the Holy Ghost. Is prayer addressed to the Father? So likewise to the Son, and to the Holy Ghost. Are we blessed in the name of the Father? So likewise in the name of the Son; and in the name of the Holy Ghost. Hath the Father a personal existence? So hath the Son, and so hath the Holy Ghost. Did the Father conduct the Israelites to the holy land? So did the Son, and so did the Holy Ghost. Is the incommunicable name Jehovah given to the Father? So is it given also to the Son, and to the Holy Ghost. Is holiness ascribed to the Father? So is it ascribed to the Son, and to the Spirit. Is goodness attributed to the Father? So to the Son, and to the Holy Ghost. Is glory given to the Father? So to the Son, and to the Holy Ghost."

And equally clear are the representations that the Father, Son, and Holy Ghost, are three distinct persons, and exercise three distinct offices. Thus “the Father holds the rights of the Godhead;” the Son is the Mediator between Him and our fallen race, and the Redeemer from Sin and Hell; the Holy Ghost applies to us the benefits of the Gospel, and prepares us for the enjoyment of Heaven.

And what shall we say to these things? Being of an hour! Canst thou by searching find out God? Does thy capacious mind contain the grasp of Infinity? Canst thou scan that shoreless ocean, the nature of Jehovah? When thou shalt return from exploring His immensity, then may we believe thy doubts in preference to His word. Till then we must be content with our Bibles, supported as they are by the concurrent voice of all antiquity.

And—wouldst thou be persuaded—instead of rashly endeavouring to explain away the plain word of unalterable revelation, be thankful to thy Maker, that, in amazing and inconceivable goodness, He has been pleased to become thy Redeemer, and to humble Himself as thy Sanctifier. Wait till the full glory of a brighter world shall shine upon thy faculties, before thou presumest to be wiser than thy God.

What though in this strong hold of thy salvation, there is an imperfect discovery, wilt thou refuse all benefit from it because it is in some degree veiled in clouds? Then, if thou wert in a day of miraculous visitation, and an angel were sent to release thee from a dungeon, thou, forsooth, wouldst refuse his deliverance, because thine eyes were dazzled by the brightness of his splendours.



II.

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.—Phil. ii. 6, 7.

The great truth contained in the text is the rock of all our hopes. It is the fountain whence flow the streams of the waters of life to make glad our wilderness. The fact that there is a God who is the Creator and Judge of all things is calculated to give comfort to holy beings; but to us, who are transgressors, the mere annunciation of it is a revelation of terror. We can not look unto the Eternal One without seeing His Justice arrayed against us. The

greater His glory, the more are we overwhelmed. We need, then, a Mediator to stand between us and His majesty:—One more than a mere mortal like ourselves;—One more than even an angelic intellect; for He must be mighty to save:—so powerful that His plea shall be heard:—so righteous that He can impart to us righteousness. And, moreover, this Mediator must have His greatness so veiled, as that we shall be encouraged to approach Him. If He be clothed in all the splendour of His power, we shall be as certainly consumed in approaching Him, as in approaching the One who holds the rights of the Godhead. Glory be to God on high, such a Mediator appears in the Lord Jesus Christ. Yes, as says our 2nd Article, in perfect accordance with the words of the text,

“The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took Man’s nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.”

The second person of the Trinity bears to the first the relation of Son, having been begotten, in an ineffable manner, from all eternity. He continually addressed the first with the title of Father, and was acknowledged by the first as Son. It is said, “we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth:”* And, that He was not of recent date, we are informed in that language of the Most High to Bethlehem—Ephratah—“Out of thee shall he come forth unto me—whose goings forth have been from of old, from everlasting:†—God sent forth his Son, made of a woman:‡—When he bringeth in the first begotten into the world he saith, and let all the angels of God worship him.”§

“There are several senses in which Messiah is called the Son of God.—1. He is so called because of the miraculous manner of his conception. See Luke i. 35.—2. He is so called because of his resurrection from the dead. See Acts xiii. 32, 33.—3. He is so called because of his dignity and authority. See Heb. i, 2—5.—4. He is so called because of his office. John x. 36.

But then Christ is called the Son of God in such a way and manner as never any other was, is, or can be, because of his own divine nature, he being the true, proper, and natural Son of

* John i. 14. † Micah. v. 2. ‡ Gal. iv. 4. § Heb. i. 6.

God, begotten by him, ineffably, before all worlds. The New Testament speaks of this peculiarity of his Sonship upon various occasions. Thus—"God so loved the world, that he gave his *only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of *the only begotten Son* of God." John iii. 16, 17, 18.—Again:—"God sending his *own Son* in the likeness of sinful flesh, and for sin condemned sin in the flesh." Rom. viii. 3.—Again:—"When the fulness of time was come, God sent forth *his Son* made of a woman, made under the law." Gal. iv. 4.—Again:—"For this purpose *the Son* of God was manifested that he might destroy the works of the devil." 1 John iii. 8.—And again:—"In this was manifested the love of God towards us, because that God sent *his only begotten Son*." 1 John iv. 9.—From all these passages, and others that might be produced, it is evident, that Christ was the Son of God in a *high and peculiar sense, such as no other Being was, is, or can be*. This was the sense of all the great writers of the Christian church from the beginning."

The propriety of the title, the Word, applied to the Son, is shown from the language of John, who certainly did not mean to lead the people into idolatry. Opening his Gospel, he says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."* And, again, "The Word was made flesh and dwelt among us."†

That Christ is "of one substance with the Father," we are taught by His own declaration. "I and my Father are one."‡ But as this is no less than declaring Him, what He is elsewhere said to be, "the very and eternal God," we are not willing to dismiss the subject thus easily. This is the alone anchor—the alone ark, which, if broken, leaves us in the deluge; therefore, as we have some wish for salvation, we will detail—it might be said—I speak words chosen—several thousand reasons,—but, as that would weary you—a sufficient number of reasons why we should hold on this anchor and trust this ark.

We are taught the Divinity of Christ by the nature of the work which He came to perform. That work was more than to create a world. It was to overcome the opposition of our hearts to holiness, and to renew us after the image of God. It was to redeem us from all the conse-

* John i. 1, 2. † John i. 14. ‡ John x. 30.

quences of sin, both temporal and eternal, and exalt us to an ever brightening state of felicity. The power to be exercised not only required to be sufficient to raise our bodies from the grave, but to new create our Souls, and to usher both soul and body into “an inheritance incorruptible and undefiled, and that fadeth not away.”*

We are taught the Divinity of Christ by the fact that no created being is able to atone for the sins of another. The laws of God cover all our very wishes, during all the moments allotted us throughout the whole of our existence. Raise then our exertions as high as we may, no one of us can do a tittle more than we are required to do for the discharge of our own duty. And the same reasoning applies to angels;—to all created ones. They are all placed under law, and bound to *love the Lord their God, with all their heart, and soul, and mind, and strength*. Whence then is to come that work of supererogation necessary to make up for our want of righteousness? It can never be found, unless some one greater than law shall render obedience, and place that obedience to our benefit. Christ having furnished our righteousness—even a righteousness sufficient to clothe us, and cause us to be accepted, proves Him greater than law—proves Him Divine.

We know that Christ is Divine from the

* 1 Peter i. 4.

high magnificent language made use of in the earlier scriptures when foretelling His advent. They declared the seed of the woman should bruise the serpent's head. Now who was spoken of under the similitude of the serpent? The devil, who made use of the serpent: And who is he? The "Prince of the power of the air, the spirit that now worketh in the children of disobedience:"* the "old serpent, which deceiveth the whole world."† He is no less than archangel ruined. His head, his power, Christ was to destroy. And was a mere man capable of this, when the whole race of men have been tyrannised over by Satan, for, now, six thousand years?

"In thee," said the Most High to Abraham, referring to the Messiah, "in thee shall all families of the earth be blessed."‡ Now, how were all thus blessed in Christ, unless he be God? A great part of the world never heard of the name of Christ. There must then be in Him some plenitude of power to enable Him to bless all in some shape or other, or the prophecy has not been fulfilled.

Jacob spoke of Christ, as "the angel which redeemed" him "from all evil," and prayed for him to "bless" his grand-sons.§

Job, in the fulness of prophetic vision, ex-

* Eph. ii. 2. † Rev. xii. 9. ‡ Gen. xii. 3. See also xviii. 18, &c. § Gen. xlviii. 15, 16.

claimed, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," &c.*

The Psalms are full of the most striking predictions, which can not, by any accommodation, have their fulfilment in a mere creature. True, they point out, first, some Israelitish monarch; but they use such terms, and employ such expressions, as show that he is only the shadow of a great Antitype, who is clothed with the might and the character of God. The utmost power of language is put in requisition to describe his greatness. To use the words of another, "fresh weight and dignity are added to the sentiment, till, gradually ascending from things below, to things above, from human affairs, to those which are Divine, they bear the great important theme upward with them, and, at length, place it in the height and brightness of Heaven."

Even David himself calls the Personage predicted. "Lord;" and the angels of God are commanded to worship him. The Apostles applied these prophecies to Jesus, and Jesus applied them to himself.

We are taught the Divinity of Christ, by the vast apparatus of types, and priesthoods, and sacrifices, made use of to foretel his coming. The patriarchal, which overspread the world; the

* Job xix. 25.

Jewish, which, by its splendor, surpassed all the glory of mortals; both these dispensations, in their every circumstance, were typical of Christ.

The prophets, in foretelling the Messiah, made use of such language as must lead us to suppose, either that there are two Gods, or different modes of subsistence in the same God. Thus, the Lord says, “I have overthrown some of you as God overthrew Sodom and Gomorrah.* I will have mercy upon the house of Judah, and will save them by the Lord their God.† The Lord rained—brimstone and fire from the Lord, out of Heaven.‡ I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord.”||

Isaiah applies the title, God, to Christ: “unto us a child is born, unto us a Son is given.—and his name shall be called Wonderful, Counsellor, the Mighty God.§ A virgin shall conceive, and bear a son, and shall call his name Immanuel”¶—God with us.

Isaiah, foretelling the consequences of Christ’s coming, introduces them with a declaration that He is God; thus, “behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame

* Amos iv. 11. † Hosea i. 7. ‡ Gen. xix. 24. ¶ Zech. x. 12.
§ Is. ix. 6. ¶ Is. vii. 14.

man leap as an hart, and the tongue of the dumb sing.”* Propheying concerning His forerunner, he says, “The voice of him that crieth in the wilderness, prepare ye the way of the Lord,—Jehovah—make straight in the desert a highway for our God.”† And he expressly styles the “Redeemer the Lord of hosts.”‡

Jeremiah proclaims Him as One who was to be so above all created beings, as to be able to clothe us with righteousness. “Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper; and shall execute judgment and justice in the earth,—and this is his name, whereby he shall be called, the Lord our righteousness.”|| Surely we must say, “in the Lord have I righteousness and strength.”§

Daniel beheld Him in an illustrious vision, receiving the crown of dominion. “I saw,” said he, “I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass

* Is. xxxv. 4—6. † Is. xl. 3. ‡ Is. xlv. 6. || Jer. xxiii. 5 and 6. § Isa. xlv. 24.

away, and his kingdom that which shall not be destroyed.”* And we perceive the same prophet praying in the name of the Messiah, in the same manner that we pray in the name of Christ;—beseeching “for the Lord’s sake.”†

Haggai fortels the Messiah as “the desire of all nations:”‡ and it is remarkable that, at the birth of Jesus, there was a general expectation of a Supreme Ruler. The Senate of Rome was agitated by the subject. Virgil wrote concerning it. Cæsar claimed it as heralding him. The wise men, we know, came from the East and worshipped this DESIRE.

Zechariah represents Jehovah as saying unto Israel, “The Lord of hosts hath sent me unto thee.”§ He also announces the Messiah as “the man whose name is the branch:” who “shall build the temple of the Lord:—and shall sit and rule upon his throne:” and declares that “the counsel of peace shall be between them both:”¶—indicating a covenant between two persons.

Malachi proclaims Him expressly as “the Lord,” or “Jehovah.”¶¶

Such was the effect of these dispensations, and of these prophecies, that the Jews expected in the Messiah a Mighty One, who should overturn all the powers of the earth, and place

* Danl. vii. 13, 14. † Danl. ix. 17. ‡ Hag. ii. 7. ¶ Zech. ii. 11. § Zech. vi. 12, 13. ¶¶ Mal. iii. 1.

them in the throne of supreme dominion. They expected Him to reign with a supremacy ne'er to end. They entitled Him the Word: looked to Him as the Creator: as Him who appeared to Moses; and destroyed Sodom and Gomorrah.

We know that Christ is Divine, because, when in the midst of this general expectation of Him, Gabriel came to announce His approach, he said to Zacharias, concerning the forerunner John, “Many of the children of Israel shall be turned to the Lord, their God;”* and to Mary concerning Jesus—“He—shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David:—and of his kingdom there shall be no end.—The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.”† Elizabeth, saluting Mary, entitled her, “The mother of my Lord:”‡ and Zacharias, addressing John, said, “Thou shalt go before the face of the Lord.”§ The angel said to the Shepherds, “Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord:”§ And aged Simeon, in the fulness of his joy, exclaimed, “Lord, now lettest thou

* Luke i. 16 † Luke i. 32—35. ‡ Luke i. 43 § Luke i. 76.
§ Luke ii. 11.

thy servant depart in peace;—for mine eyes have seen thy salvation;—a light to lighten the Gentiles and the glory of thy people Israel.”*

And now we have touched but the threshold of these proofs. They lie yet in great mass within those sacred pages, but your patience would be wearied in listening to them. We will, therefore, suspend the argument for the present. In the mean time, let me intreat you to bear in mind the infinite importance of your having right ideas concerning the Lord Jesus Christ.

That we are in a state of sorrow we know: that we are sinners we are fully assured: and that we are travelling forward to a world of retribution, we are well aware. The question, then, whether there be any sufficient Redeemer, is of incalculable moment. Whether you and I shall lie down in torment, or rise to everlasting felicity, is a matter that deeply interests us: and the whole is suspended on the character of Jesus Christ. There is no other Helper.—We hear of “no other name under Heaven whereby we can be saved.” The philosophers of olden time are all darkness and doubt: the philosophers of latter years are full of contradictions. We want some one on whom we can repose: well accredited, and at the same time full of power:—for it is no trifle to save

* Luke ii. 29—32.

us. We want some one, too, full of pity; suited to the work of mediation;—able to sympathise with us; able to suffer for us. If Jesus be not this one—if Jesus be not Divine as well as human, we are lost. The storm broods over us and we can not avert it:—the sword is suspended, and we have no shield. Single handed we must advance to the throne of Justice, and, in advancing, we must be consumed. If it were a mere teacher of morals our necessities required, we need not be so anxious. But, as we need an atonement,—as we need a Deliverer from the damnation of Hell,—as we need satisfaction to the Justice of the Almighty, we ought to be awake to the inquiry.

No Socrates, no Plato, not even the example and the precepts of Jesus, are enough. If there be not a fountain of atonement we must perish. If there be not a renovating Spirit, procured by a sufficient High Priest, we must be content with the society of the damned.

Give then to these inquiries your time and your thoughts: and, that you may not rely on your own powers alone, seek, by fervent prayer to God, that the Holy Spirit may take of the things which are Christ's, and show them unto you; and that, through the knowledge of Him, you may be wise to everlasting life.

III.

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.—Phil. ii.—6, 7.

In the first sermon on this text, we endeavored to show, during an exposition of the 2nd Article of our Church, that our Lord Jesus Christ, the Redeemer of our souls, is verily and indeed God. Then we advanced but a small portion of the proof. We proceed now to other evidence. Matthew describes the event of Christ's birth by repeating the words of the prophet—"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is, God with us."* John, the forerunner, came preaching, and saying. "He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.† No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."‡

* Matt. i. 23. † Luke iii. 16, 17. ‡ John i. 18.

In the fulness of his adoration, he exclaimed, “Behold the Lamb of God, which taketh away the sin of the world.”*

John informed the people it was revealed to him, that, “upon whom” he should, “see the Spirit descending, and remaining on him, the same” was “he which” baptized “with the Holy Ghost:” and, says he, “I saw and bare record that this is the Son of God.† He represents Christ under the description, “He that cometh from above—He that cometh from Heaven,” and states that He “is above all.‡ God,” says he, “giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand.”§ Nathanael, the master in Israel, exclaimed, “Thou art the Son of God:”|| and Martha said, “I believe that thou art the Christ, the Son of God, which should come into the world.”**

After our blessed Lord had entered upon His ministry, we find His disciples acknowledging Him as “the Son of God;†† saying to Him, “Thou knowest all things,”‡‡ thus declaring Him Omniscient; paying to Him that worship which belongs only to God, and that too, without being rebuked for it.|||| We perceive the devils knowing Him, owning Him

* John i. 29. † John i. 33, 4. ‡ John iii. 31.

§ John iii. 34, 5. || John i. 49.

** John vi. 27. †† John vi. 69. ‡‡ John xvi. 30.

|||| John ix. 37. Luke xxiv. 52.

as God, and praying him not to torment them before their time.* We discover manifestations of power which belong only to God, and this power exercised, not as by one who had a merely delegated authority, but in the fulness of Divine supremacy. “I will—be thou clean: Ephphatha, be opened:—young man I say unto thee arise: Peace; be still: Lazarus, come forth:”† Diseases, and storms, and death, beheld, and trembled, and obeyed: as when, of old, amid the elements of rising worlds, “God said, let there be light; and there was light.” Contemplating Him, we behold a life as much above human conception as Heaven is above earth:—a wisdom of words which caused the multitude to cry out, “Never man spake like this man.”

“Glorify thou me,” says Jesus, praying to His Father, “glorify thou me with thine own self, with the glory which I had with thee before the world was.”‡ “Before Abraham was I am.”§ The Jews understood this as a declaration of His pre-existence, for they “took up stones to stone him.” When the subtle Pharisees sought to entrap Him in His talk, He demanded of them, how David could call Him Lord, when He was David’s Son.¶ He. Himself, afterwards, answered the question, by say-

* Matt. viii. 29 and Mark iii. 11, 12.

† Matt. viii. 3—Mark vii. 34—Luke vii. 14—Mark iv. 39 and John xi. 43. ‡ John xvii. 5. § John viii. 58. ¶ Matt. xxii. 45.

ing, “I am the root and the offspring of David.* What,” said He, “and if ye shall see the Son of Man ascend up where he was before.† The bread of God is He which cometh down from Heaven.‡ I am the living bread which came down from Heaven.|| I came forth from the Father and am come into the world: again, I leave the world, and go to the Father.§”

The intimate union subsisting between Him and the Father. He declared most distinctly. Not only did He say, as already remarked, “I and my Father are one—no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.¶ As the Father knoweth me, even so know I the Father.** If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.†† He that hath seen me hath seen the Father. Believest thou not that I am in the Father and the Father in me?‡‡ All things that the Father hath are mine.”||| When He declared “I and my Father are one,” the Jews “took up stones to stone Him,” saying, “thou, being a man, makest thyself God.”§§ And so far from telling them they had misunderstood Him, He said, “All men should honour the Son, even

* Rev. xxii. 16. † John vi. 62. ‡ John vi. 33. || John vi. 51.

§ John xvi. 28. ¶ Matt. xi. 27. ** John x. 15. †† John xiv. 23.

‡‡ John xiv. 9, 10. ||| John xvi. 15. §§ John x. 31, 33.

as they honour the Father.” Insomuch that “the Jews sought the more to kill him, because he had said that God was His Father, making himself equal with God.”*

It would be easy for me, perchance, to amuse you, beloved hearers, with my own words; but I feel, that, in a subject of such overwhelming interest, it is better to lead you directly to the fountain of truth. Your souls are at stake. Unless you believe in the Lord Jesus Christ, you must *be damned*.† Far away then be all attempt to gratify. Rather would I present, against your doubts, your difficulties, and your unbelief, the artillery of Heaven. My days are wasting and your days are wasting: soon must we stand before the bar where we must give account of our faithfulness. Let us then, in simplicity and godly sincerity deal with your souls. ‘The Bible, the Bible is our religion. From the plain words of the Bible, let us delight to learn.

“I am,” says Jesus, “the resurrection and the life:‡ I am the truth and the life.”||—These are assertions of Divinity; for who is the resurrection, who is the truth, who is the life but God? “Where two or three are gathered together in my name, there am I in the midst of them.§ Lo, I am with you alway,

* John v. 23, 18. † Mark xvi. 16. ‡ John xi. 25.

|| John xiv. 6. † Mat. xviii. 20.

even unto the end of the world.”* Here are declarations of Omnipresence.

We know that Jesus is Divine, because He died in attestation of his Divinity. This was the great charge brought against Him—“We have a law,” said the Jews, “and by our law he ought to die, because he made himself the Son of God.”† If the Jews were in an error in supposing that He declared Himself God, why did not our blessed Lord undeceive them? So far from saying they were in an error in understanding Him as asserting his Godhead, He, at the very judgment seat, reiterated His declaration that He was God, by saying, “Ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven;” in-much that they said, “What need we any further witnesses? Ye have heard the blasphemy.”‡ Now, beloved, either Christ was God, or, with reverence be it spoken, He did not act the part of a righteous man.

His resurrection was by his own power.—“I have power to lay—my life—down, and I have power to take it again.”§ He laid down His life, because, in one sense, there was a necessity that He should die. “Without shedding of blood” there “is no remission;” it is not possible that the blood of bulls and of goats should

* Mat. xxviii. 20. † John xix. 7.—See Lev. xxiv. 16, and Deut. xviii. 20. ‡ Mark xiv. 62—64. § John x. 18.—Heb. ix. 22.

take away sins:"* He, therefore, gave Himself:—"by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.† Through death he—destroyed—him that had the power of death."‡—The cross itself, and the grave itself, was each the chariot of victory. He vanquished sin and discomfited Satan on the cross. He triumphed over death, and robbed him of his sceptre.—Having hallowed the grave for the sweet sleep of His Saints, He arose, leading "captivity captive,"§ and Heaven and earth attested His supremacy: All power," said He, "all power is given unto me in Heaven and in earth."||

In the fulness of this power, He sent forth his Apostles with a commission to evangelize the world. If He had been less than God the command to them would have been preposterous. A few miserable fishermen to effect more than all the Alexanders and Cæsars, all the Catos and Pythagoras, that ever lived! With a doctrine which would rouse the world in arms against it, to send them forth to subdue that world! Truly, if He had not been God, Paul, and Peter, and all the rest of the Apostles, would have been ranked among the deluded victims of imposture, centuries upon centuries ago. The wide spread of their then humbled

* Heb. x. 4. † Heb. ix. 12. ‡ Heb. ii. 14. || Eph. iv. 8. § Matt. xxviii. 18.

cause; the sweep it has taken throughout the earth; the march it is prosecuting in this triumphant day; lead us to exclaim with the convinced centurion, "Truly this was the Son of God:"* and to say with the adoring Thomas, "My Lord, and my God."†

"I am he," said Christ to John, in the Apocalypse, "I am he which searcheth the reins and hearts.‡ I am Alpha and Omega, the beginning and the ending,—which is, and which was, and which is to come, the Almighty."§

Stephen, "full of the Holy Ghost,—saw the glory of God, and Jesus standing on the right hand of God. And they stoned him—invoking,—and saying Lord Jesus receive my spirit—Lord lay not this sin to their charge."§

The Apostles, when assembled to acknowledge another in the place of Judas, prayed, "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen."**

Peter, preaching to the crucifiers, says, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he—Jesus—hath shed forth this which ye now see and hear."†† The same Peter, speaking to Cornelius con-

* Matt. xxvii. 54. † John xx. 28. ‡ Rev. ii. 23. § Rev. i. 8.
§ Acts vii. 55, 59, 60. ** Acts i. 24. †† Acts ii. 33.

cerning Jesus Christ, says, "He is Lord of all."*

"Angels, authorities, and powers," says Holy Scripture, are "made subject unto him."† He is entitled "our God and Saviour Jesus Christ;"‡ and His Kingdom is called "the everlasting kingdom of our Lord and Saviour Jesus Christ.¶ Grow in Grace and in the knowledge of our Lord and Saviour Jesus Christ;"§ says the Apostle—"To our Lord and Saviour Jesus Christ, be glory, both now and forever." James entitles Him "The Lord of glory:"¶ and Jude, "'The only wise God our Saviour.'"**

"By him" Christ, says Paul, "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.†† In him are hid all the treasures of wisdom and knowledge. In him dwelleth all the fulness of the Godhead bodily.‡‡ He is able to subdue all things unto himself.¶¶ I can do all things through Christ which strengtheneth me."§§

Paul had every reason to believe in the Di-

* Acts x. 36. † 1 Peter iii. 22. ‡ 2 Peter i. 1. ¶ 2 Peter i. 11 § Peter iii. 18. ¶ Jas. ii. 1. ** Jude xxv. †† Col. i. 16, 17. ‡‡ Col. ii. 3, 9. ¶¶ Phil. ii. xxi. §§ Phil. iv. 13.

vinity of Christ, for, like Isaiah,* he saw his glory, thus we are told, "As he journeyed he came near Damascus; and suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest:—and he, trembling and astonished, said, Lord what wilt thou have me to do?"† And when he went into Damascus, Ananias came to him, saying, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."‡ The repenting, believing Pharisee, felt, as well as saw, the power of Jesus. He now united with the church in calling on the name of, or praying to—Jesus; and he continued so to do.

We find him, in the Epistle to the Corinthians, entitling believers those who "call upon the name of Jesus Christ"§—showing that they remembered the words of the Master Himself, who said, "If ye shall ask any thing in my name, I will do it."§ Indeed Paul often prayed to Christ. When he had the thorn in the flesh, he "besought the Lord thrice that it might depart from" him; and he received for answer,

* Isaiah vi. 1, and John xii. 41. † Acts ix. 3—6. ‡ Acts ix. 17.
 § 1 Cor. i. 2. § John xiv. 14.

“My grace is sufficient for thee.”* At another time he informs us—“while I prayed in the temple, I was in a trance, and saw him—Christ—saying unto me, make haste and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee: and when the blood of thy martyr, Stephen, was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.”†

Certainly the Apostle Paul was guilty of no idolatry. He knew well whether Christ was worthy of Divine honours. His mind was too strong to be led away by fanaticism. He never would have prayed to the Lord Jesus, and held that intercourse which a creature holds with his Almighty Sovereign, relying entirely upon Him for grace and for strength, if he had not been well assured our Saviour was Divine. Paul must have believed the truth of those words of the Bible—“at the name of Jesus every knee should bow.”‡

Beloved, this is not all. If Christ be not Divine, there is idolatry in Heaven. “When he—Jesus—had taken the book, the four beasts and four and twenty elders fell down before

* 2 Cor. xii. 8, 9. † Acts xxii. 17—21. ‡ Phil. ii. 10.

the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints,—THE PRAYERS OF SAINTS!—and they sung a new song, saying, thou art worthy,—for thou wast slain, and hast redeemed us to God by thy blood.*—I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and UNTO THE LAMB forever and ever.† Salvation to our God which sitteth upon the throne, and UNTO THE LAMB.”‡

Now we know that there is a law given to us in this world, “Thou shalt worship the Lord thy God, and him only shalt thou serve:”|| and there is reason to suppose the same law exists in Heaven. Certainly it is as necessary for celestial beings to worship God alone as for terrestrial. Adoration is the keystone of all. Whoever is adored will be obeyed. Now one

* Rev. v. 8, 9. † Rev. v. 11—13. ‡ Rev. vii. 10. § Mat. iv. 10.

or other of these two conclusions must we adopt, viz: that the angels are idolaters, or that Jesus Christ is the very and eternal God.

And yet we have only begun this argument. Do you grow weary? How then will you endure an eternal celebration of the praises of Jesus? How will you enjoy the pursuits of that world where Holy, Holy, Holy, is continually sounding around the throne of the Lamb? If you ever join those who have palms in their hands, as symbols of victory, you will join in the song "Worthy is the Lamb that was slain to receive" all "glory." Exercise yourselves then upon earth. Take your Bibles, as well as listen in the sanctuary; and let your prayers continually ascend to the Giver of all grace that "Christ Jesus" may be "made of God unto" you "wisdom, and righteousness, and sanctification, and redemption."*

IV.

Who, being in the form of God, thought it not robbery to be equal with God;

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.—Phil. ii. 6, 7.

Still do we linger around that delightful theme, Jesus Christ and Him crucified. Still

* 1 Cor. i. 30.

do we station ourselves at the foot of His throne, that we may catch some glimpses of His glory, and obtain power to be transformed into His image. We are poor, suffering, condemned creatures—our minds can revolve no subject more calculated to comfort; for this blessed Jesus, it is said, has come to “heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord.”* Even as some perishing caravan, in the midst of a desert, would earnestly inquire, whether he who came offering to deliver them, was able; so we are naturally anxious to ascertain whether Jesus Christ is indeed Divine.

We have already employed the greater part of two sermons on the subject, and, instead of diminishing, the theme still grows upon our hands. Like a traveller, who, from a great distance, approaches some lofty range of mountains:—they rise, and rise, and their summits, lost amid the clouds, seem to defy all attempts to explore them.

The command to baptize was in the name of the Father, the Son, and the Holy Ghost.† All, then, who were baptized, were dedicated to the Son, as much as to the Father, and to the Holy Ghost. They were dedicated to the One

* Luke iv. 18, 19. † Mat. xxviii. 19.

God in three persons; and, if they were not bound to serve the Son, they were not bound to serve the Father. Baptism signifies a full and eternal consecration of the person baptized to the service and honour of that Being in whose name it is administered. This consecration can, of course, never be made to a creature:—the Father, the Son, and the Holy Ghost are not creatures, but the Creator:—three persons united in one essence.—True, this union is in a manner we can not understand, but it is revealed.

In the course of the New Testament, it is frequently mentioned, that persons, who were Jews, were baptized into the name of Jesus—* baptized into the name of the Messiah—consecrated to the service of Christ for time and for eternity.

The blessing pronounced so frequently by the apostle, or, in other words, the prayer offered up for a benediction, is, in the same manner, instructive on this great subject. “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.”†—The prayer so continually offered for grace to be bestowed by Jesus, is a plain declaration that He knoweth all things, and that in Him dwelleth all the fulness of the Godhead. The same prayer is offered to the

* Acts xix. 5. &c. † 2 Cor. xiii. 14.

Father and to the Spirit, but not more to them than to Him. It is a prayer to the Godhead in three persons.

John says, speaking concerning Christ, "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and, if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."* Here the will of the Lord Jesus is the measure of our success, and the power of the Lord Jesus is represented as equal to His will.

There are abundant proofs that it is the duty of all to serve the Lord Jesus Christ, with every variety of homage. Inspiration is certainly a safe instructor on this subject. Not only did the apostles know from observation, and the instructions of their Lord, they were "guided into all truth.—He that in righteousness, peace, and joy in the Holy Ghost, serveth Christ, is acceptable to God, and approved of men†—Servants be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye-service, as men pleasers, but as servants of Christ—doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be

* 1 John v. 14, 15. † Rom. xiv. 17, 18.

bond or free."* Not only is the Lord Christ put in contrast with men, as the ultimate object of all service, but as He who shall reward every man according to his work.

"Ye serve the Lord Christ:"† again says the Apostle. "I thank Christ Jesus our Lord," says Paul, "who hath enabled me, for that he counted me faithful, putting me into the ministry."‡

The invocations, too, to the Lord Jesus Christ, and to the three united persons, are very frequent. More than twenty times does Paul repeat the prayer to Christ, for grace and love.—"Now our Lord Jesus Christ himself, and God, even our Father—comfort your hearts, and establish you in every good word, and work.¶ Grace to you and peace from—the Lord Jesus Christ." And he expresses the perfect, well assured confidence, as one who knew he was reposing on an Almighty arm, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever."§ Nor is this all; in prospect of martyrdom his triumphant spirit exclaims "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous JUDGE, shall give me at that day."¶

* Ephes. vi. 5—8. † Col. iii. 24. ‡ 1 Tim. i. 12.

¶ 2 Thes. ii. 16, 17. § 2 Tim. iv. 18. ¶ 2 Tim. iv. 8.

every place call upon the name of Jesus Christ our Lord, both their's and our's."*

We believe that Jesus Christ is God, because we are told "All things were made by him; and without him was not any thing made that was made."† And, that we may know He did not act with delegated authority, we are informed "all things were created for him."‡ In the Proverbs, Jehovah says, He made all things for Himself.¶ Who, then, is Jesus Christ but Jehovah?

The ascription of praise recorded in the Book of Psalms, and by the Apostle Paul applied to the Lord Jesus Christ, need not surprise us, for it becomes all approaching the foot-stool of the Redeemer to say, "Thou, Lord, in the beginning hast laid the foundation of the earth: and the Heavens are the works of thine hands. They shall perish; but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.§ By him," indeed, "were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created

* 1 Cor. i. 2.—See references at the end of the volume.

† John i. 3. ‡ Col. i. 16. ¶ Prov. xvi. 4.

§ Heb. i. 10—12.

by him and for him: and he is before all things, and by him all things consist.”*

In the 9th of Romans, He is spoken of as “God our all.”

In the Hebrews, is a quotation from the Psalms, in which the Father is represented as addressing the Son, and saying, “Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”† In these words, one person of the Trinity—evidently the Father—addresses another, evidently the Son—addresses Him with the appellation God, and ascribes to Him an everlasting throne.

In the first epistle of John, it is written, “We know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.”‡

John, in a great variety of passages, beside this, applies the appellation “life” to Christ. Several of these we have already noticed.—“In him was life, and the life was the light of men:§—He giveth life unto the world.|| I am

* Col. i. 16, 17. † Heb. i. 8, 9. ‡ John v. 20.

§ John i. 4. || John vi. 33.

that bread of life,"* says Christ Himself. Again, "the words that I speak unto you, they are spirit, and they are life.†" This life—Christ— "was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."‡ Christ is eminently life to us, because He is the Author of our eternal redemption. "We are dead," and if we arise to life at all, it is through Jesus Christ our Lord. Though the Father is life, and the Spirit is life, Christ is peculiarly life to our souls.

You remember, when the doubting disciple declared, unless he could put his finger into the print of the nails, and thrust his hand into the side, he would not believe: and you recollect also, how, when the Apostles were afterward gathered together, and Thomas with them, our Lord appeared, and offered to him, so slow of heart to believe, the evidence he desired. At that time, you know, conviction filled the soul of Thomas; and what were the expressions which he immediately addressed to his Master? "My Lord and my God!"§— Now this was in the college of the Apostles, and, surely, he who uttered these words of adoration, would not there have been guilty of

* John vi. 48. † John viii. 63. ‡ 1 John i. 2.

§ John xx. 25—8.

idolatry. Jesus rebuked him not. He received the homage, as in every other instance He had done: He received it as His own and encouraged the continuance of it. And this was by no means an expression of surprise that Thomas made use of. The evangelist does not say, he exclaimed, he cried out; but, he said:—in the calm collectedness of his adoring soul, he said, what all the Apostles, at some time or other, said, by actions, if not by words.

Christ is set forth in Scripture as Him who shall judge the world.* Now, to this work of judgment, Omniscience and Omnipresence are essentially requisite: and, we may add, Omnipotence too. That He possesses all these, we are reiteratedly assured. “All the churches shall know,” is His own language, “all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.”† We are told in Jeremiah it is a peculiar attribute of the Almighty to search the heart: “I, the Lord,” it is declared, “I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.”‡ Nor are the assurances of Divine Power being in the hand of Christ less various. It is written in Philippians

* The proofs of this are so numerous they need not be quoted.

† Rev. ii. 23. ‡ Jer. xvii. 10.

concerning Christ—He “shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”* Surely this that subdueth all things to Himself is He, “who, being the brightness of—the Father’s—glory, and the express image of his person,—when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”†

Paul and Barnabas, when the Greeks offered them adoration, rent their clothes, and cried out, saying, “Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made Heaven, and earth, and the sea, and all things that are therein.”‡ Here they asserted the Divinity of Christ in two ways: first, by declaring that He who made all things is God; and, second, by refusing Divine honours as belonging only to God. I say in these two, for Paul elsewhere states, under the guidance of inspiration, that Christ made all things;§ and they showed, by refusing to be worshipped, that Christ, by receiving adoration, declared Himself to be God.

And, doubtless, ye shall all acknowledge the Divinity of Jesus. “Behold, he cometh

* Phil. iii. 21. † Heb. i. 3. ‡ Acts. xiv. 15. § Col. i. 16.

with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.* The Lord Jesus shall be revealed from Heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.† When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”‡

I say, ye shall all acknowledge the Divinity of Jesus, for will you not be there? Will not the trump of the Archangel break the cerements that may enwrap you, and rouse your slumbering dust?

Beloved, since these things are so, it certainly becomes you to “kiss the Son, lest he be angry, and ye perish from the way.”§ He comes now in the form of intreaty, and He

* Rev. i. 7. † 2 Thess. i. 7, 8. ‡ Matt. xxv. 31—41. § Ps. ii. 12.

knocks at the door of your hearts, asking for admission. He appears in the array of Calvary—the humiliation of Gethsemane—the weakness of Bethlehem. He seems covered with blood, and wounds, and filled with infirmities; apparent, even notwithstanding that glory which encircles Him at the right hand. The reason is, He has taken your nature upon Him. He died for you. “He was wounded for your transgressions, he was bruised for your iniquities.”* All the circumstances of His birth, life, death, and resurrection press upon your view, because they are detailed in the sacred page, and frequently spoken of in your hearing. You almost forget that He has been “by the right hand of God exalted:”†—that, indeed, in the depth of his Humiliation, He never laid aside His Divinity:—that, like the sun through a fleecy cloud, the Godhead continually broke upon the view, through the mantle of humanity: but then you will not be enabled to forget. Your attention will be drawn—will be rivetted. Every faculty shall wake to the honour of the Redeemer, for all the praises of Heaven shall accompany Him in His downward way, and the celestial crowns shall sparkle round all the canopy of glory. For a footstool He shall have the burning world. An awful Justice shall be manifest in His counte-

* Is. liii. 5. † Acts. ii. 33.

nance, rendered more terrible by that beaming mercy which will smile upon the penitent.

Then, if it appear that you have “trodden under foot the son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing,”*—then, if it appear that you have denied Him—“before men,”†—that you have refused to have Him to “reign over”‡ you,—there will not be found in all the universe a refuge. His every moment of humiliation, His every wound, His every tear of anguish, His every night of watching and of prayer, His every means of grace vouchsafed for your acceptance—even Heaven itself, in jealousy for His honour—will plead like trumpets double tongued against you. Oh you know that, even in the little world of men, true greatness is mild, is meek, is tender; it accommodates, and invites, and soothes; it is condescending, and it appears lovely; but when, for the safety of society, it rouses to action—for the deliverance of the oppressed, or the administration of Justice, it puts forth its power, it is steady and firm, it goes with redoubled might to its object.

We can not measure our God:—we can not even shadow forth His greatness: but thus we may try, in our poor feeble way, to judge a little of the contrast Christ will present, when, on

* Heb. x. 29. † Matt. x. 33. ‡ Luke xix. 27.

a race incorrigible, He pronounces sentence. Do not please yourselves with an idea of His mercy then. It is the declaration of the Eternal, that all who on that day are found among the despisers must perish.



V.

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.—Phil. ii. 6, 7.

The great difficulty attending our reception of the truth of the Gospel is, that our hearts are opposed to the Divine holiness it illustrates, and the perfect purity it demands: but there is a minor difficulty, springing originally from the same source, but having some connexion with the weakness of our minds. We are overpowered by the excessive brightness of God's character. The eye of our souls becoming dazzled, we wilfully close it. It is very easy for us to convince ourselves that we are sinners, and that the Justice of God must be angry with us; but, though we wish to be forgiven, and hope the Most Merciful will forgive in some way, we find the revelation of the Gospel so much above

our conceptions of goodness, that it is hard for us to receive it. That "God" should "so love the world" as to give "His only begotten Son," that the Godhead itself should become united to our nature in order to provide an atonement,—verily it is so far above our thoughts and our ways, that we are almost ready to hesitate. And yet, when we examine into the matter, we are well assured that there is no other possible way within the compass of our conception, by which mercy and truth may meet together, righteousness and peace may kiss each other. We feel that God's justice can not be infringed. We know that His mercy can not flow without the consent of His justice. When we look at Him in full-orbed sovereignty—the Ruler of all created being, we are aware that the august majesty of His holiness can not pass over sin. And in ourselves we see no power of making satisfaction. We can not crown His justice while we ask his mercy. We feel, that, unless there be some extraordinary exhibition of wisdom as well as goodness on the part of the Almighty, His attributes can not remain inviolate, and deliverance be secured. All this our reasoning is perfectly satisfied by the glorious plan revealed in the Gospel.—But, with our weak faculties, the difficulty remains:—can it be possible?—"Will God indeed dwell on the earth?—Be-

hold the Heaven and Heaven of Heavens can not contain Him!"

What now is the conduct which becomes us in this case. To seek to bring God down to our level? and, because we can not comprehend how He should be so good, to reject the salvation He offers? Rather let us humbly confess our impotence, and thankfully receive our pardon.

The great doctrine of the incarnation of God declared in our text, is revealed to us in that system of sacrifices, which existed, under various modifications, for four thousand years. The keenest minds among the heathen were foiled in attempting to find a reason for those sacrifices. They saw them overspreading the earth—engrafted in every plan of superstition,—the origin they could never account for: and, indeed, on mere principles of reason, we can never account for them. That the Deity should be pleased with the shedding of the blood of innocent victims, is an idea that the mind of man, left to itself, could never have framed. Unless there be some secret reason for it, other than appears to the common sense of unenlightened humanity, it must seem entirely preposterous. We, who have the Bible in our hands, are informed on this subject. We no longer wonder why, all over the earth, hecatombs have bled, and altars have smoked. We

find it commanded by the Almighty. And the grand reason for that command, so utterly beyond the research of our thoughts, is also revealed, and made to recommend itself as beautifully proper. The whole system of sacrifice, we are told, was intended to herald the incarnate Redeemer. Whenever the Lamb fell beneath the knife of the priest, it proclaimed the “Lamb of God which taketh away the the sins of the world.” Whenever blood flowed, it declared “without shedding of blood there is no remission.” The seed of the woman shall bruise the serpent’s head—was enigmatical; sacrifice, while it served to perpetuate the promise, gave an emblematic representation of the manner of its fulfilment. Satan bruising the heel of the seed of the woman, was kept in view by the death which the victim experienced; and the seed of the woman crushing the head of Satan, by the favorable acceptance of the sacrifice. Christ, even at the altar of Abel, taught the martyred saint to repose upon Him as a full atonement; while, at the same time, by rejecting the sacrifice of Cain, he showed that without shedding of blood there was no salvation.

The great truth taught by sacrifice was made more and more manifest, until, at length, Isaiah uncovered it fully to the view of all. In the 53d chapter of his prophecy, he exhibits the

Saviour on the very cross; shows His bleeding throbbing flesh, raises Him to view, as, by eminence, the sacrifice, and says, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with His stripes we are healed. The Lord hath laid on him the iniquity of us all."

The Jews were so sensible of all these things, that, though the pride of their hearts clung to the idea of a conquering and ruling Messiah,—which indeed they had reason to expect, from the predictions made use of in heralding the Divinity of the Redeemer, they were constrained to confess He was appointed to suffer. So full, so strong, so clear was the language of the prophets, they were obliged to acknowledge, as Paul charged home upon them, that Christ must needs have suffered.*

In the Epistle to the Hebrews, Paul unfolds the subject in such manner that he who runs may read. He shows that the blood of bulls and goats could never take away sin, but were appointed to shadow forth the blood of Christ. He reasons out of the ancient scriptures; applies the whole ceremonial to the Lamb of God; and shows, even to demonstration, that all the

* Acts xvii. 3. Unable to deny that the Messiah was foretold as a man of sorrows, the Jews invented the notion of two Messiahs; one to suffer, and the other to reign.

offerings of the tribe of Levi were but types of the sufferings of Jesus.*

The veil of the temple rent in twain; the voice of the expiring victim,—“it is finished;” even the very destruction of the Jewish rites; unite with the language of the prophets, and the reasoning of Paul, to assure us Christ is the LAMB OF GOD.

And wherein, I would ask, consisted this virtue of the blood of this Lamb of God, except in its connexion with the Divinity? That the Godhead itself suffered, nobody supposes, but, that the Godhead was united with the manhood, it is necessary to suppose, in order to obtain the idea of a sufficient atonement. The sufferings of a mere man, though holy as Adam before his fall, could never be accounted a sufficient sacrifice. There have multitudes suffered, and many of them the salt of the earth, but who ever regarded their sufferings as an atonement even for their own sins? but the sufferings of Christ are represented as an atonement for the sins of the world. The truth set forth in scripture, that the Divinity was the altar which sanctified† the sufferings of the humanity, and made them a sufficient atonement, must be received, or we must cast away all idea of any

* Heb. x. 1—22. Hebrews—almost every where.

† Even as under the law the altar sanctified the gift. See Mat. xxiii 19. 1 John ii. 2.

importance being attached to the sufferings of Jesus, or any atonement having been made for the sins of the world.

But we are taught more fully on this subject by the express declaration of scripture. The words of our text are quite explicit—*Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* Now where is the propriety of this language except in the fact that He who was God humbled Himself, and took upon Him our nature. By the very uttering of the language, we are called to see Jehovah bowing Himself to our humanity. It is an overwhelming truth, but it is the sum of all revelation, and the fountain of all our hopes. It is a truth we could never have dared to guess at, but it is a truth every way worthy of Infinity.

Again, we are told in scripture, “He took not on him the nature of angels; but he took on him the seed of Abraham.”* Here we have presented to view the Godhead exalted above angels as well as men, having it perfectly in His power to unite Himself to either, but, to effect our salvation, choosing to take upon Him the seed of Abraham. We can not get rid of

* Heb. ii. 16.

this view. It is urged upon our attention by the very words.

There is a great variety of expressions which couple together the idea of Christ's Divinity and of his humanity, and it is impossible to understand them at all without believing in both. Thus—"the word WAS MADE FLESH and dwelt among us."* Now the Word, in the acceptation of all, means the second person of the Godhead. The Jews understood it as applied to the Messiah. The philosophers received it as One of the Divine Trinity. The Apostle informs us directly that it is God. This word "WAS MADE FLESH." What does this mean, except uniting Divinity with humanity? Yes, "the word was made flesh and dwelt among us; and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

The Jews "crucified the Lord of glory."† How could this have been, except as the Lord of glory—of course the eternal God—became united to human nature?

Says Paul, "the second man is the Lord from heaven."‡ Here the same person is God and is man at once.

"Of" the Jews, "as concerning the flesh, Christ came, who is over all, God blessed forever.¶ God—sent—his own son in the likeness of sinful flesh."§

* John i. † 1 Cor. ii 8. ‡ 1 Cor. xv. 47.¶ Rom. ix. 5. § Rom. viii. 3.

“God was in Christ, reconciling the world unto Himself.”*

“Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet, for your sakes, he became poor, that ye, through his poverty, might be rich.”† In what respect, tell me, was Jesus Christ ever rich upon earth. He was in the same state of poverty from the manger to the cross. Surely He was rich because He was God. He became poor because he “humiliated himself—unto death,”‡ that, your sins atoned for, ye might be saved, and thus, “through his poverty be made rich. God sent forth his son, made of a woman, made under the law,—that we might receive the adoption of sons.”§ Here, once more, the Son of God is represented as “SENT FORTH;” as “MADE OF A WOMAN;”—all “to redeem:”—all “that we might receive the adoption of sons.”

We are told in scripture, that “the love of Christ—passeth knowledge;”§ and, in His Godhead humbling itself to manhood, there is a “breadth, and length, and depth, and height,” which indeed “passeth knowledge;” but in nothing beside. There is no propriety in using such language to describe the love of Christ, except in connexion with His leaving the bosom of the Father to tabernacle among men.

* 2 Cor. v. 19. † 2 Cor. viii. 9. ‡ Phil. ii. 8. § Gal. iv. 4, 5.
§ Ephes. iii. 19.

Truly, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."†

"Hereby perceive we the love of God, because he laid down his life for us."‡ We are told also of the "blood"§ of God: where is the propriety of this expression except from the union of the human nature with the Divine?—the blood being called the blood of God, because united to Him in One person.

"Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."§—Yes, seeking to tear from the firmament the Sun of righteousness, and surround our race with the horrors of an eternal night.

"Herein is love, not that we loved God, but

* 1 Tim. iii. 16. † John i. 10—12. ‡ 1 John iii. 16. § Acts
xx. 28. § 1 John iv. 2, 3.

that he loved us, and sent his Son to be the propitiation for our sins. And—the Father sent the Son for to be the saviour of the world.”* Here is the rock of our salvation; whoever lets this go, gives up all hope.

“If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”† Blessed truth! which, he who robs me of, is the murderer of my soul.

The beloved disciple, who well understood these truths, speaking of the Divinity and the humanity, and the Divinity humbling itself to our view, says, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon. and our hands have handled of the Word of life; For the life was manifested, and we have seen it, and bear witness; and show unto you that eternal life, which was with the Father, and was manifested unto us”‡—Our article then declares the truth when it asserts “The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man’s nature in the womb of the blessed virgin.” The prophecy of old, “Be-

* 1 John iv. 10, 14. † 1 John ii. 1, 2. ‡ 1 John i. 1, 2.

hold a virgin shall conceive and bear a son,"* has been fulfilled. They have called "His name Immanuel:" which, says Matthew, "being interpreted, is, God with us."† The fulness of time has come, and "unto us a child is born, unto us a son is given; and the government—is—upon his shoulder; and his name—is—called Wonderful, Counsellor, the mighty God, the Father of the everlasting age, the Prince of Peace."‡ "Two whole and perfect natures, that is to say, the Godhead and the manhood," the Divinity and a human body and soul, "were joined together in one Person."—"God was in Christ. In him dwelleth all the fulness of the Godhead. God was manifest in the flesh"—These natures are "never to be divided." Christ ascended in His humanity to Heaven; there He is our "High Priest; touched with the feeling of our infirmities;" having been "in all points tempted like as we are."§ There the humanity will continue. He has entered Heaven as our forerunner—as the "head—of—his body the Church."§ Whoever overcometh shall sit with him in his throne, even as he also overcame, and is set down with his Father in his throne.¶ These "two natures" formed "One Christ, very God and very man:"—as the human body and hu-

* Is. vii. 14. † Mat. i. 23. ‡ Isaiah ix. 6. § Heb. iv. 15. § Ephes. i. 22—3. ¶ Rev. iii. 21.

man soul are united, though we can not understand their union, so the Divinity and humanity are united, though we can not comprehend the manner of their union. He “truly suffered, was crucified, dead and buried,” as, at large, is described in the Gospels.—And all this He did “to reconcile His Father to us:”—“Surely he hath borne our griefs and carried our sorrows;” all things are of God, who hath reconciled us to himself by Jesus Christ:†—through him we—have access by one Spirit unto the Father.”‡

He became “a sacrifice, not only for original guilt, but also for actual sins of men.”—“Christ—hath loved us, and hath given himself for us, an offering, and a sacrifice to God for a sweet smelling savour.¶ Christ was once offered to bear the sins of many.§ He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.¶ We have redemption through his blood; even the forgiveness of sins.** By his own blood, he entered in once into the holy place, having obtained eternal redemption for us.†† Now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.‡‡ We are sanctified through the offering of the body of Jesus Christ once

* Is. liii. 4. † 2 Cor. v. 18. ‡ Eph. ii. 18. ¶ Eph. v. 2. § Heb. ix. 28.
¶ 2 Cor. v. 21. ** Col. i. 14. †† Heb. ix. 12. ‡‡ Heb. ix. 26.

for all.* We are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot:† having offered one sacrifice for sins,—he hath—forever sat down on the right hand of God.”‡

“Glory to God in the highest, on earth peace, good will towards men.” Can we revolve this delightful theme without calling on our souls and all within us to bless and magnify His holy name! Truly He “forgiveth all our iniquities;—He healeth all our diseases; he redeemeth our life from destruction: and crowneth us with loving kindness and tender mercies.”

We are deserving of utter banishment “from the presence of the Lord,” if such overwhelming love shall fail to move us. We have reason to expect glorious things from Heaven, and from the goodness of God, but who could have anticipated such an infinity of love! Had we been sent, one unbroken phalanx, to perdition, we should have been dealt with in righteousness:—but—no—Heaven yields its Sovereign—Christ takes upon Him our nature, “that through death he—may—destroy him that has the power of death,—and deliver them who, through fear of death, are all their life-time subject to bondage.”||

* Heb. x. 10. † 1 Peter i. 18, 19. ‡ Heb. x. 12. || Heb. ii. 14, 15.

We behold the anger of God against sin most awfully displayed in the view of an astonished universe. We behold a monument reared to proclaim to all future eternity that God will by no means look on sin without abhorrence. We behold Heaven re-peopled after the fall of a portion of its inhabitants, and by those who are roused to the very height of gratitude, and led to feel

Eternity's too short,
To utter all their praise.

We perceive the Justice of God vindicated; the mercy of God flowing in unparalleled abundance; and the wisdom of God shining in infinite splendour.

Glory be to the Father and to the Son and to the Holy Ghost.



VI.

The working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.—
Eph. i. 19, 20.

We have beheld the Lord Jesus Christ “crucified, dead and buried.” “It is also to be believed,” says the 3d Article of our Church, “that He went down into Hell.” What is the warrant for this belief? In the 16th psalm

it is written, "Thou wilt not leave my soul in Hell;" and, in the 2d ch. Acts, at 27th v. Peter applies these words to Christ;—representing, that, in using them, David spake concerning Christ. "He," says Peter, "seeing this before, spake of the resurrection of Christ, that his soul was not left in hell." We have, then, the authority of Scripture for saying Christ descended into hell. But what is meant by the term hell, as thus used? Surely not the place of torment; for our Saviour said to the thief on the cross, "To day shalt thou be with me in Paradise."* There are, in the original languages of the Scriptures, two words, both of which are, in our translation, rendered Hell.—One of these words is used to designate the place of torment, the other the place of departed Spirits. In the passages to which we have referred, the original points out the place of departed Spirits; so that, by saying He descended into Hell, we mean, as is expressed in the rubric attached to the creed, He went to the place of departed Spirits. There is a propriety in retaining the words He descended into Hell, because that is the language of the Scriptures; though, undoubtedly, occasional explanations should be given to prevent misapprehension.

Yes, our Saviour went to the place of de-

* Luke xxiii. 43.

parted spirits. It was proper that He should pass through that Paradise in which His disciples were for a season to dwell, in order that He might more fully proclaim to them their own resurrection. They were to die; their bodies to lie in the grave; their souls to enter the state of glory prepared for the holy departed; then to re-enter their bodies; and to ascend, body and soul together, to “the kingdom prepared for—them—from the foundation of the world.” He, by His own death, dwelling in the grave and in Paradise, rising again, ascending, body and soul, to prepare and take possession of a place for His followers, gave the greater evidence of the final consummation of their bliss, both in body and soul.”

“Christ,” says our 4th Article, in perfect accordance with the language of the text,—“Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man’s nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.”

The resurrection of Christ from the dead was necessary to vindicate His majesty. He had appeared under circumstances of humiliation. He had bowed to an ignominious crucifixion. His adversaries had concluded their power was victorious. Unless, then, He burst asunder the

bars of the grave, and rose triumphant, they would go rejoicing in their blasphemy. He did rise. He not only poured dismay upon them, but trampled upon death, the grave, and Satan.—Moreover, a seal was set upon His doctrine, and a proof given that all He before had said and done, was by the indwelling fullness of the Godhead.

His resurrection was necessary for the comfort and encouragement of His people. They all are, and ever have been, the children of the dust. Their path lies through the sepulchre: and there is something in its dark chill vault extremely appalling. He, by entering into it, encouraged them to follow; and by rising, gave an earnest of their resurrection.

His resurrection was necessary in order to His ascension, exaltation, and preparing for us an everlasting inheritance. He was raised for our justification.—Not only proving that He was innocent, and that He was able to be the Saviour;—not only demonstrating that His sufferings and death were accepted as our atonement, and that we, through Him, might be justified;—but, also, preparing for that occupation of the Mediatorial throne, necessary to His acting as our High Priest.

That “Christ did truly rise again,” we are well assured.

You remember a guard of Roman soldiery

was set around the sepulchre. It was sealed with the signet of the High Priest. Every precaution the most wakeful vigilance could devise was promptly taken: for his resurrection was apprehended. He had declared it previous to His death, and the Jews feared the prediction would be fulfilled. Hence their language to the Governor; and hence, undoubtedly, when he said to them, "make it as sure as ye can,"* they left no means unused which was likely to make the sepulchre sure.

Besides, what prospect was there of His being stolen? Who were to steal Him? A few poor dispirited disciples, who, notwithstanding all His wondrous works, gave up every thing for lost as soon as they beheld Him led away to be crucified? They had not the physical force; and they had not the disposition: for, if Jesus had not power to raise Himself, there was nothing to encourage their devotion to him. A dead master, whose doctrines, while he lived, were entirely opposed to the world, could be of no avail. Common sense teaches us there was no probability of the disciples moving in the affair.

Early in the morning of the third day, we are informed by the evangelists, an "angel descended, rolled back the stone from the door of the sepulchre and sat upon it."† At sight of

* Matt. xxvii. 65. † Matt. xxviii.

him, the “keepers—trembled—and became as dead men.” They fled, and told “the chief priests” what they had seen. The priests now saw themselves completely overcome. He, who, “that, through death he might destroy him that had the power of death,” had allowed them to proceed to crucifixion, had said “Thus far and no farther:” and He was evidently about to visit upon them their unparalleled wickedness. In trepidation and alarm, they knew not what to do.—Deny the resurrection they could not with any shadow of propriety, but, as a sinking cause will sometimes resort to desperate expedients, they directed the soldiers, —“Say ye, his disciples came by night, and stole him away, while we slept:”*—a tale which bears its refutation on the face of it; for a soldier to confess that he had slept at his post, was to declare his disgrace; and, indeed, to declare himself worthy of death:—sleeping at his post is, in a centinel, death, and as we have already shown, there was neither probability nor possibility of the disciples thus stealing Him. This direction to the soldiers, then, was virtually, an acknowledgment that Christ had risen.

But our blessed Lord immediately declared the fact of the resurrection in His own person. The women who were going to “see the sepulchre,” and to perform unto the body the last

* Matt. xxviii.

customary offices, having been told by “the angel, He is not here, he is risen,” and directed to “go and tell his disciples,” as they were on their way, were met by Jesus. He accosted them with, “All hail: and they came and held him by the feet and worshipped him. First he appeared to Mary Magdalene,” and then to two others. Afterwards he appeared to the eleven as they sat at meat. He appeared to two who went to the village of Emmaus.* After these things he showed himself again to the disciples at the sea of Tiberias.” He appeared also to “five hundred brethren at once.”†

But the fact of His resurrection is attested by the conduct and the success of the Apostles. How was it that these men, before so timid, became afterwards so bold? How was it that they were endued with such wondrous power of working miracles? Beholding Peter, who, a short time previous, trembled at the question of a maid-servant, standing in the midst of Jerusalem, and boldly charging home upon the Chief Priests and Pharisees, the murder of his Master; observing the wondrous gift of tongues; marking the amazing success that attended his preaching—three thousand being converted to the faith;—we have the strongest evidence that Jesus indeed arose from the dead. This was in the midst of the very city that had crucified

* Matt. xxviii, and Mark 16, &c. † 1 Cor. xv. 6.

Him. It would have been easy to confute Peter, if confutation had been possible: and we may be well assured, that, instead of three thousand being converted, the college of Apostles would have been immediately slain, if the fact of the resurrection had not been manifest.

Our blessed Lord “took again his body, with flesh, bones, and all things appertaining to the perfection of man’s nature.” We are informed that He “sat at meat with”* the Disciples at Emmaus. Again, when Thomas expressed his doubt, He said, “Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side.” Again, as He “stood in the midst of” the disciples, they being affrighted, supposing that they saw a spirit, He said to them, “Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have.—Moreover,—they gave Him a piece of a boiled fish and an honey comb. And he took it, and did eat before them.”† Thus had they the evidence of sight and of touch:—they ate and drank with Him: they beheld and examined the very wounds He had received on the cross: they conversed with Him about the things of “the kingdom.”‡ And, for forty days, by infallible proofs, did they receive the testimony that Christ had risen from

* Luke xxiv. † John xx. and Luke xxiv. ‡ Acts i. 3.

the dead. It is to be remarked, moreover, that He showed Himself chiefly in Galilee, where He had spent the greater part of the period of His incarnation, and where, therefore, there was the fuller opportunity of knowing that it was He Himself.

That the Apostles and other disciples are credible witnesses, we are well assured. Not only did they go forth testifying the fact of the resurrection, they laid down their lives in confirmation of that fact. Now we know it is easy for men to delude themselves concerning the truth of an opinion. The most honest often speculate incorrectly, and there have been martyrs to various kinds of fanaticism. But the fact of the resurrection came under the cognizance of the senses. Those who proclaimed it had the strongest and fullest evidence in attestation of its truth. That evidence consisted not of the mere workings of their own imaginations—the vagaries of their own fancy,—but the touch and the vision of their own hands and eyes. And this, not in a few individuals, but several hundred; and several hundred of those most intimate with our Lord before His crucifixion, and, therefore, least liable to be deceived.

But the disciples are not the only witnesses. The multitudes in Jerusalem, who afterward joined them, and among the rest, “a great

company of the priests,"* are also evidence. They had full opportunity of ascertaining whether what the disciples said was true. The proof of the resurrection was fully in their power, and they, we may well conclude, would not, at the hazard of all that life holds dear, have declared themselves believers, if they had not known that Christ arose from the dead.— Among the rest, I would mention Paul; a man well qualified, by the strength of his mind, and the extent of his learning, to ascertain the truth: a man brought up at the feet of Gamaliel, nursed in all the prejudices against the "sect every where spoken against;"† a Pharisee of the Pharisees;‡ moreover a leading persecutor: he would not have turned the tide of his energy into the path of the Gospel, if he had not been well assured Christ rose from the dead.

But even these were not all. The numerous churches gathered in all around Judea, are so many more witnesses. They, in the pride of their philosophy, despised the Jews; and they were illy disposed to receive any doctrine from among them. When, therefore, the Apostles came into their cities preaching the resurrection, they, after recovering sufficiently from their contempt to listen, examined fully into the subject before they gave their credence.— When, then, we see the unconverted among

* Acts vi. 7. † Acts xxviii. 22 ‡ Acts xxiii. 6.

them hailing the Apostles as their gods, and offering the homage paid to Jupiter; and the converted living and dying in the faith of the Gospel, we have the strongest evidence that Jesus rose from the dead. The Jews, recollect, many of whom remained bitter enemies to the cross, were in the midst of these Gentiles, endeavouring, as much as possible, to draw off their attention, and increase their prejudices; so that, if the weight of evidence had not amounted to certainty, the doctrine of the resurrection would never have been received.

The whole Roman empire rises up in attestation. That received the doctrine, and banished, for its sake, an entire system of idolatries. With one voice, it stands before us, proclaiming—‘Jesus Christ rose from the dead.’

And, indeed the Christian Church, from that day to this, is founded on this doctrine.—Wherever Christ has been acknowledged, wherever the Gospel has been received, there has the seal been set to this cardinal truth.

We have, however, a testimony yet higher, the Holy Ghost. By a multitude of signs and wonders, by inspiration, by changing the hearts of men, by causing the Gospel to go on triumphant, even until the hour when it is making the tour of the globe, it declared, in language incontrovertible, Jesus Christ has risen from the dead.

This doctrine then rests on an imperishable base, and we may take to ourselves the comfort of it.

Has Jesus Christ risen? Then shall you and I rise, oh believers, from the dust of death. We see the grave before us, and it is painful to think of these active limbs of ours being bound up in the winding sheet, and laid in the coffin. It is painful to think of their mouldering beneath the crawling worm: but Jesus is “the resurrection and the life;”—He shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”†

Are we, let me ask, well assured that we are truly believers in Him? A resurrection of the spirit must be experienced here, remember, before we can claim that character. Have we then been born of the spirit? Having once been dead in trespasses and sins, are we now quickened”‡ through the power of Christ.

¶ If we have this hope, “let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”§ Let us live as those who expect to follow our master, through the grave and gate of death, to a glorious immortality.

When our “corruptible shall have put on

* John xi. 25. † Phil. iii. 21. ‡ Eph. ii. 1. § 2 Cor. vii. 1.

incorruption, and our mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin, the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ.”*

VII.

The working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.—Eph. i. 19, 20.

There was an interesting circumstance in the Jewish ceremonial, calculated to convey the most important instruction. Once in the year, on the great day of expiation, after the blood of sacrifice had been shed, the High Priest went into the Holy of Holies, and sprinkled that blood before the mercy seat. He thus represented an atonement as made for the sins of the people. All this was strikingly typical. The High Priest, we know, typified the Lord Jesus Christ; and the blood of animal sacrifices, the blood of “the Lamb slain from the

* 1 Cor. xv. 54—57

foundation of the world.”* The Jews themselves regarded the Holy of Holies as a type of the highest Heaven, and with propriety.

The High Priest, then, entering the Holy of Holies with the blood of the victim, shadowed forth the Lord Jesus entering the Heavens with His own blood. And thus St. Paul reasons. After speaking of the tabernacle and its service, he says, “Christ being come, an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us”† Foretelling this entrance into the temple above, David says, “Thou hast ascended on high, thou hast led captivity captive.”‡ We are now called to contemplate our Lord thus ascending, and to gather from it the instruction it is calculated to convey.

When He had risen from the tomb, Jesus said to Mary, “I am not yet ascended to my Father: Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.”§ After conversing with the disciples “forty days, and speaking of the things pertaining to the kingdom of God,”§ we are

* Rev. xiii. 8. † Heb. ix. 11, 12. ‡ Ps. lxviii. 18. § John xx. 17.
§ Acts i. 3.

told “ he led them out as far as Bethany,—and it came to pass, while he blessed them, he was parted from them and carried up into Heaven.* He that descended,” says Paul, “ is the same also that ascended up far above all heavens, that he might fill all things.”† His Divinity had always been in Heaven, as well as upon earth, pervading at all times the immensity of space. This was the ascent of His humanity. “ He took again his body, with flesh, bones, and all things appertaining to the perfection of man’s nature, wherewith he ascended into Heaven.”

And what were the reasons of this ascent?

The period of His humiliation being over, there was no farther cause for Him to remain in human form upon earth. He had, “ through death—destroyed—him that had the power of death:” The consequences of His sufferings were now to be made manifest; and for the sake of His people He ascended;

That He might appear as their High Priest before the throne. To this we have already adverted. He “ entered—into heaven—to appear in the presence of God for us.”‡ The office of the High Priest led, not only to expiation, but intercession; and to intercede our blessed Lord ascended.—The blood that was shed at the altar must be borne within the Holy of Holies, and prayer must there be made, and

* Luke xxiv. 50, 51. † Eph. iv. 10. ‡ Heb. ix. 24.

incense must there be offered.—Even so the blood of Jesus must be borne by himself on high, and He, on the shedding of that blood, found His supplication for us: supplication for grace and help, as well as pardon. “Seeing then we have a great high priest,—says Paul,—that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore,” he goes on to say, “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*—Being made perfect, he became the author of eternal salvation unto all them that obey him.†”

He went to take His place as the constant representative of His people. Being peculiarly fitted to the office of mediation, by the union of Divinity and humanity in His person; and, having, as man, a sympathy with us, even the sympathy of an elder “brother,”‡ He appeared “in the presence of God,” that, through Him, all prayer might be presented, and from him all blessings might flow to our race. “If any man sin,” says the apostle, “we have an Advocate with the Father, Jesus Christ the righteous.|| He is able—to save them to the utter-

* Heb. iv. 14—16. † Heb. v. 9. ‡ Matt. xii. 50. § 1 John ii. 1.

most that come unto God by him, seeing he ever liveth to make intercession for them.* Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."† Here is a glorious and most consolatory truth; that we do not appear in the presence of God in our own persons, or relying upon our own merits, but, that the "Lamb" who has "been slain," is constantly "in the midst of the throne,"‡ inviting us to come with the confession of all our sins, and the publication of all our wants. Truly we may unite in the song of the angels, "Glory to God in the highest,—on earth peace, good-will towards men."

A consequence of Christ's ascension, flowing directly from this intercession, was announced by Him to His disciples:—"It is expedient for you that I go away, for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you.¶ I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."¶¶ Blessed Lord! we thank thee; thou hast *not* left us *comfortless*: thou hast *come to us*!—"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he

* Heb. vii. 25. † Rom. viii. 33, 34. ‡ Rev. v. 6. ¶ John xvi. 7
¶ John xiv. 16.

shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”* After His ascension, the Apostles tarried at Jerusalem for the fulfilment of this promise, and it was fulfilled even to a most miraculous extent;—“ Cloven tongues,—as of fire—sat upon each of them; and they were—enabled,—to speak with—tongues, as the Spirit gave them utterance.”† And this promise is still fulfilled. In its ordinary influences, the Holy Spirit is still with the followers of Jesus: still procured for them by His powerful intercession:—and “ even to the end of the world,” shall it thus be.

And yet another consequence of intercession was declared by our Lord to His disciples; for He was pleased to assure their fainting hearts, and, with them, our’s also, by rich abundant promises. “ I go,” says He, “ to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” Moreover—“ In my Father’s house are many mansions.”‡ He went then to receive “ an inheritance, incorruptible, and undefiled and that fadeth not away.” That inheritance is designed for us. Blessed be the name of our Lord for His goodness, that is designed for our everlasting home; and He has

* John xiv. 26. † Acts ii. 3, 4. ‡ John xiv. 2—3.

taken possession of it for us. We have “hope—as an anchor of the soul,—which entereth into that within the vail; whither the forerunner is for us entered.”*

Abraham “looked” forward to this, even to the “city which hath foundations.† God—hath quickened us together with Christ,—and hath raised us up together, and made us sit together in Heavenly places in Christ Jesus.”‡ The exaltation from the grave of sin, enjoyed by believers here, is a foretaste of that “rest”—those superior Heavenly places—that “remaineth to the people of God,” in the land of pure delight, where they immortal reign.” We are citizens of Heaven, “fellow citizens with the saints, and of the household of God.”||

Here is a rich volume of consolation. Truly we may exclaim “Christ—hath brought life and immortality to light through the Gospel”§ He is the “day star”¶—He the “sun of righteousness:”** He “is all and in all.”†† “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing: for he has redeemed us to God by his blood,—and made us kings and priests—and—we—shall reign forever and ever.”‡‡

* Heb. vi. 19, 20. † Heb. xi. 10. ‡ Eph. ii. 4—6. || Eph. ii. 19.
§ 2 Tim. i. 10. ¶ 2 Peter i. 19. ** Mal. iv. 2. †† Col. iii. 11.
‡‡ Rev. v. 12, ix. 10, and xxii. 5.

We are, moreover, taught, that, when Christ ascended. He took His place at the right hand of God; the post of peculiar honour:—the right hand of the Father. “All power”* was given into Christ’s hand, and hence He is represented as at the post of peculiar dignity;—Omnipotent. Moreover, gifts are usually dispensed with the right hand, and He is represented as the fountain of all.† “At thy right hand there are pleasures forever more.‡ He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.”|| God hath “raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church.”§

This kingly authority, then, is exercised for the benefit of His people. Not only to rule them; but to provide for, to bless, and to defend them. This was foretold by Gabriel: “The Lord God shall give unto him the throne of his father David:—and of his kingdom there shall

* Mat. xxviii. 18. † Col. i. 19. ‡ Ps. xvi. 11. § Phil. ii. 8, 9.
§ Eph. i. 20—22.

be no end.”* The kingdom of David was typical of the universal kingdom of Christ: Christ in human nature descended from David: Hence, as one reason, we find the prophets so frequently going before, proclaiming Him under the shadow of an earthly king. David himself called Him Lord, and still He was the son of David.† “The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.”‡ The two characters of the son of David, and the Lord of David, are continually kept in view; the one to show His Divinity, and His exaltation as Mediator; the other to show His humanity—the depth of His humiliation. Daniel prophesied of the glory of Jesus, when he saw one like the son of man come with the clouds of heaven, and come to the ancient of days and receive dominion, and glory, and a kingdom.¶—The Psalms celebrate His entry into Heaven as God-man—Mediator,—as the Anointed One, assuming in the view of all the mediatorial kingdom—when they say, “Lift up your heads oh ye gates; and be ye lift up ye everlasting doors; and the King of glory shall come in. Who is this king of glory? The Lord of hosts, he is the King of glory.”§

We are informed by Mark that “He was received up into Heaven, and sat on the right

* Luke i. 32, 33. † Mat. xxii. 43, 44. ‡ Ps. cx. 1. ¶ Dan. vii. 13, 14. § Ps. xxiv, 7—10.

hand of God:"*—by Paul "God—raised—Christ—from the dead, and set him at his own right hand in the heavenly places.† Let all the house of Israel know assuredly, that God hath made that same Jesus—both Lord and Christ:"‡ declared Him Lord over all, and made Him the Messiah—the Anointed One—the High-Priest, King, and Prophet; the Head of all in Zion. Even as David was head over Israel, so is Christ head over the church. The kingdom is given to Him in the plenitude of its power. Let all, then, "kiss the Son, lest he be angry, and they perish from the way."||

Stephen "saw the glory of God, and Jesus standing on the right of God.§ When he had by himself purged our sins, he sat down on the right hand of the majesty on high"¶—the throne of "majesty in the Heavens."**

He is there seated, "expecting till his enemies be made his footstool.†† He must reign till he hath put all enemies under his feet."‡‡ The prophecy of the Revelations shall be fulfilled;—there shall be heard "great voices in Heaven, saying, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ.'"|||

In the exercise of that power, He destroyed Jerusalem, and scattered abroad his foes; He

* Mark xvi. 19. † Eph. i. 20. ‡ Acts ii. 36. || Ps. ii.

§ Acts vii. 55 ¶ Heb. i. 3. ** Heb. viii. 1.

†† Heb. x. 13. ‡‡ 1 Cor. xv. 25. ||| Rev. xi. 15.

converted the Roman empire, and multitudes of other Gentiles, to the faith;—He has carried on the affairs of His kingdom upon earth, defended it from foes, purified it by persecutions—overruling the evil passions, and guilty doings of men to the good of His people. Even now He goes on sending abroad His light and His truth; and even now He is saying to His triumphant Church, “lengthen thy cords and strengthen thy stakes,”* for the abundance of the Gentiles shall be given unto thee. He will exercise power—He will “overturn and overturn,” till all the ends of the earth shall give him glory; till all the nations of the world shall bow down and worship.†

When His designs upon earth shall be finished, then shall He come in the plenitude of His Divinity, to distribute unto all according to their character. He shall “say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth. He shall send His angels—and they shall gather together his elect from the four winds, from one end of heaven to the other.”‡ He shall cause the trump to be heard, saying, “O death, I will be thy plagues; O grave, I will be thy destruction.” On the throne shall His human nature sit, and it shall appear with the ensigns of the Godhead. The

* Isaiah liv. and lx. † Phil. ii. 10, 11. ‡ Matt. xxiv. 31.

universe shall swell His retinue, and in view of all will He distribute judgment.

We shall see Him come again “with power and great glory”—Hark! ’tis the voice of the archangel! “Mountains fall on us! hills cover us!”—is the cry of myriads.* “They look on” Him “whom they have pierced.” He comes! He comes! Ten thousand hosts surround Him as He moves along the sky.—“Gather my saints together unto me!”—They rise. How beautiful! How glorious! Surely like His own most “glorious body.” They rise, they “shout—their redemption” now is “nigh. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” But who are they along the left?—“weeping and wailing and gnashing of teeth!”—Where are now their gaudy joys? their idols where? A cloud envelops them.—“Depart!”—they sink—“Depart ye cursed, into everlasting fire, prepared for the devil and his angels!”

Yes, “the Lord—shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air.† Behold, the Lord cometh with ten thousand of his saints,

* Luke xxiii. 30. † 1 Thess. iv. 16. 17.

to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.* **He cometh in the glory of his Father, with the holy angels."**†

Having prepared "a place for" them, He comes to take His people to Himself, that where he is there they may be also,‡—Having created the world, having exercised a preserving power, having, above all, died as its Redeemer, He comes to wind up all its eventful history, by sitting upon all in judgment. "Before him" are "gathered all nations."|| As He was once "a man of sorrows" among men, He vindicates His majesty by appearing in the splendours of the Godhead. As His people have been vilified, and abused, and persecuted, He comes to maintain their cause. He sits "in the throne judging right." As here His blood has flowed, as here His spirit has been sent, as here His Gospel has been published, and, by many, rejected, He comes to show that He is just. Taking to Himself the multitudes of believers, He consigns to their place the throng of the guilty; and thus, in the face of all the Universe, proves that He is just, even while He is merciful. His "fan is in his hand, and he

* Jude xiv. 15. † Mark viii. 38. ‡ 3 John xiv. 2, 3.

|| Matt. xxv. 32.

thoroughly” purges “his floor, and” gathers “his wheat into the garner, but” burns “up the chaff with unquenchable fire.”*

Then, beloved, He will demand an account of the talents committed to our care; and, according as we have used or abused them, will He pronounce us blessed or cursed. Then will He require the account of our stewardship, and according as we have been faithful, will He take away our office, or continue it with higher trust.

Then will He “bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”†

Then will He cause a revelation of the secret characters of all. The hidden motives which have actuated men, will be laid open, and, as we have been in our inmost soul, will He decide our fate.

“It is appointed unto men once to die, but after this the judgment.‡ God hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”|| All power being placed in the hands of Christ, and He being seated in the throne of dominion, He, in the exercise of that power, will pronounce upon you and me.

* Matt. iii. 12. † Eccl. xii. 14. ‡ Heb. ix. 27. || Acts xvii. 31.

And shall we not prepare? Does it not become us to enquire whether we are ready to confront His scrutiny? We can never meet Him in any other way than that appointed by Himself. Are we believers then? Have we reason to suppose that we are truly devoted to Him in heart and in soul?

Methinks, if before the tribunal of our country we were expecting to appear, we should ask ourselves what was our probability of escape: and shall it not excite some thought in us—how we shall appear before “the Judge of quick and dead?”

Where will you hide yourself, oh mortal! Will you “take the wings of the morning, and dwell in the uttermost parts of the sea”? Will you “ascend up into Heaven,—or—make your bed in Hell?” Will you sit weaving your speculations about whether God is a man that He should lie? or, in other words, whether He will fulfil His sayings?—You must stand in your place, and, if you have not received His terms of salvation, you must be damned.*

Truly it is most presumptuous in beings of an hour to hesitate whether God shall save them in the way He pleases; or whether they shall be pleased, in the plenitude of their condescension, to accept His proffered boon!

The message is a short one. “He that believeth on the Son hath everlasting life: He

* Mark xvi. 16.

that believeth not the Son, shall not see life; but the wrath of God ABIDETH on him.”* Make your election. Yonder is the messenger death. He is riding on the clouds of perhaps this very month, and you, when once beyond this world, are sealed up as to your everlasting destiny.

Prepare yourselves then without delay. “Seek the Lord while he may be found, call ye upon him while he is near. Remember there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither”† ye hasten. Make ready for that period, when the power of Satan shall be wholly overthrown, and the kingdom of death shall be utterly destroyed, and the progress of sin among the works of creation, shall be annihilated forever:—when all unbelievers—the covetous, the lustful, the disobedient—every one who exalteth himself against the knowledge of God, shall be cast into “the lake which burneth with fire and brimstone: which is the second death.”‡

Be ye, beloved, who are following the footsteps of the Saviour, “not weary in well doing; for in due season ye shall reap, if ye faint not;”§ not even “a cup of cold water” shall be without its reward.¶

* John iii. 36. † Eccl. ix. 10. ‡ Rev. xxi. 8. || Gal. vi. 9.
§ Matt. x. 42.

VIII.

The Lord is that Spirit.—2 Cor. iii. 17.

Great as was the atonement of our Lord Jesus Christ, there was another gift necessary to complete man's salvation. What though the load of guilt was heaved from off him, if he remained with his native propensities in full operation, he would replace that load. The goodness of God designed to raise him to holiness and consequent happiness, but, without some renovating influence exerted upon him, this must, of course, continue impossible. The Almighty was pleased, therefore, to add to the gift of His Son, the operations of His Spirit.

Our Divine master, having been "delivered for our offences, and raised again"* in triumph, ascended to the presence of the Father to procure for us the Comforter.† This, which is also the Sanctifier, is denominated the Holy Ghost.

In the 5th Article we speak of Him thus—
 "The Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory with the Father and the Son, very and eternal God."

This Divine Personage is announced in the very commencement of the scriptures—"The Spi-

* Rom. iv. 25. † John xiv. and xvi.

rit of God moved upon the face of the waters.”*
 “By his Spirit,” says Job, “he garnished the heavens.”† And again, “the Spirit of God hath made me.”‡ “Whither shall I go from thy Spirit!”§ exclaims the psalmist. Isaiah and the other prophets speak of Him; and throughout the New Testament He is prominently presented to view.

He is represented as performing two classes of works: the one usually denominated extraordinary, the other ordinary.

His extraordinary influences are those by which He endowed persons with ability to perform supernatural acts. Thus, He assisted the judges: He enlightened the prophets: He inspired the Holy men who declared the truth of God:—they “spake as they were moved by the Holy Ghost.”§ In later ages, He enabled the apostles to work miracles; and, by mighty “signs and wonders,”¶ gave testimony to the truth of their word.

The ordinary influences are those which renew the heart; spoken of by our Lord to Nicodemus, when He said “Except a man be born again he can not see the kingdom of God.”** These were essential to individual salvation at all past times, are essential now, and shall continue essential to the end of time. “No

* Gen. i. 2. † Job xxvi. 13. ‡ Job xxxiii. 4. § Ps. cxxxix. 7.
 § 2 Peter i. 21. ¶ Heb. ii. 4. ** John iii. 3.

man can say that Jesus is the Lord, but by the Holy Ghost.”*

The extraordinary operations were vouchsafed from time to time, as they were necessary to set the seal to a revelation from above. The ordinary have been and are extended, at all times, and under all circumstances. Blessed be God! we are invited to approach the throne, with the assurance that Our “Heavenly Father” will “give the Holy Spirit to them that ask him.”†

That the Holy Spirit, while one in essence with the Father and the Son, exists distinct in person, we are informed by a great variety of passages. Our Saviour declares both the Trinity and the Unity when He says “The Comforter—whom I will send unto you from the Father—he shall testify of me.”‡—Again, in the command to baptize “in the name of the Father, and of the Son, and of the Holy Ghost.”§ At the baptism of Christ, where the whole Trinity was manifested, the Spirit was present, distinct from the Father and the Son.¶

But, as we have stated already, the variety of passages revealing the distinct personality of the Spirit is great. Thus, we are told, “Grieve not the Holy Spirit.”¶ The act of an individual person is mentioned, when it is said,

* 1 Cor. xii. 3. † Luke xi. 13. ‡ John xv. 26. § Mat. xxviii. 19. ¶ Mat. iii. 16. ¶ Ephes. iv. 30.

“The Spirit itself maketh intercession for us with groanings which can not be uttered.”* This intercession is with the Father. He “worketh” spiritual gifts, “dividing to every man” according to His “will.”† He spake to Peter, Arise and depart.‡ He spake to the prophets and teachers at Antioch, saying “separate me Barnabas and Saul for the work whereunto I have called them.”|| The Comforter, says Christ, which is the Holy Ghost,—shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.§ If I go not away, the Comforter will not come unto you. When he is come, he will reprove the world of sin, and of righteousness, and of judgment. He will guide you into all truth.”¶

The Spirit is spoken of as one who can be sinned against, and a contrast drawn between sin against the Son and against the Holy Ghost. “All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him.”**

Christ, speaking by His prophet, says, “The

* Rom. viii. 26. † 1 Cor. xii. 11. ‡ Acts x. || Acts x. 2
§ John xiv. 26. ¶ John xvi. 7, 8, 13. ** Mat. xii. 31, 32.

Lord God and his Spirit hath sent me.”* The blessing of the High Priest under the law taught the office of the Spirit: the blessing of the Gospel is, “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.”†

“Through” the Son, “we have access, by one Spirit, unto the Father.‡ God sent forth his son—that ye might receive the adoption of sons; and, because ye are sons, God hath sent forth the Spirit of his Son into your hearts.‖ Christ was led by the Spirit into the wilderness.”§

We could not well conceive of more explicit modes of setting forth the distinct personality of the spirit;—acting separately from the Father and the Son: sinned against: interceding: commanding: while, at the same time, united with the Father and the Son, as the fountain of blessing, and the object of all service. He shall “abide” with you, says Christ: He shall “guide” you into all truth: He shall “teach” you;—shall “bring all things to your remembrance:” He shall “convince the world of sin.” All these things, here spoken of the Spirit, can not be supposed of a mere quality. A quality can not intercede; or command; or create; or teach; or guide;—“all these worketh

* Is. xlviii. 16. † 2 Cor. xiii. 14. ‡ Eph. ii. 18. ‖ Gal. iv. 4—6. Luke iv. 1.

that one and the self same Spirit, dividing to every man severally as he will.”*

That the Holy Ghost proceedeth “from the Father and the Son,” we are taught by the language of Christ, when He says, “The Comforter—whom I will send unto you from the Father; and, the Comforter whom THE FATHER will send in my name.”†

But the great point is, the Divinity of the Holy Ghost: viz.: that “the Holy Ghost—is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.”

On this subject scripture is very full. We have already seen enough to instruct us: for that against which an unpardonable sin can be committed, that which is the author of miraculous operations, which is the source of knowledge, which commands as supreme authority, is no less than God. But there are direct testimonies on the subject.

Addressing Annanias, who had been guilty of falsehood, Peter says, “Why hath Satan filled thine heart to lie to the Holy Ghost?—thou hast not lied unto men but unto God.”‡ Paul informs us, “The Lord is, that Spirit, and, where the Spirit of the Lord is, there is liberty.”§ Such power hath the Spirit. “Know ye not,”—writes this Apostle to the Corinthi-

* 1 Cor. xii. 11. † John xiv. and xvi. ‡ Acts v. 3, 4.
§ 2 Cor. iii. 17.

ans—"Know ye not that your body is the temple of the Holy Ghost?"* And, again, "Know ye not that ye are the temple of God?† ye are," says he, "the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."‡

"The Spirit searcheth all things, yea, the deep things of God."||

We are told in the Acts, the Spirit directed Philip to go in the way of the Eunuch; and then, that "the Spirit of the Lord caught away Philip."§

In another instance, the express declaration that the Spirit is God is given, where the Apostle prays, "Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you."¶

It is said "Christ, through the eternal spirit, offered himself without spot to God."**

In one part of scripture, we are informed, "Holy men of God spake as they were moved by the Holy Ghost;"†† and in another that this Holy Ghost is one with the Father; for Paul, writing to the Hebrews, says, "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets."‡‡

* 1 Cor. vi. 19. † 1 Cor. iii. 16. ‡ 2 Cor. vi. 16.

|| 1 Cor. ii. 10. § Acts viii. ¶ 1 Thes. iii. 11.

** Heb. ix. 14. †† 2 Peter i. 21. ‡‡ Heb. i. 1.—See references.

The great work of renovation performed by the Holy Spirit is, itself, sufficient proof of His Divinity: for what but Almighty energy is equal to such a work? In creation, as has been well remarked, the Most High merely made all things out of nothing; but in renovation He overcomes the most rooted opposition. The enmity of the heart in man must be subdued. The whole complexion of the inner nature must be changed. That which cannot be subject to law must be brought to delight in law. Light must be brought out of darkness; life out of death; love out of hate. And who but God can effect it? Yet this is the peculiar office of the Holy Spirit. That enlightens, subdues, and purifies. That takes of the things that are Christ's, and shows them unto the soul.— That sweetly constrains and leads the whole man captive; not stopping until “every thought is brought—into—obedience.”

The raising of the widow's son at Nain displayed the Divinity of the Redeemer. Speaking, as He did, in His own name, He showed that He exerted no borrowed power. Bringing from the grave of sin unto the life of righteousness, transforming a bondsman of Hell into an heir, and, eventually, an inhabitant of Heaven, displays the Divinity of the Spirit.— In the former instance, the soul obeyed the summons of one person of the Godhead, and

returned to a union with the body; in the latter, the soul submits itself to a new modelling; receives a new tendency; adopts a new service; becomes entirely *a new creature*. Renovation, therefore, is a more powerful proof of Divinity than resurrection. Both require the power of God, and the Spirit and the Redeemer are equal in the possession of that power; but, in the act we have mentioned, the Spirit puts forth a larger measure of that power.

In contemplating the character of the Spirit, we may learn what is our privilege and our duty.

We are, evidently, called to the exercise of admiring gratitude.

What but the Divine mind could have devised such a method of salvation—so consonant to the justice and mercy of the Godhead, and, at the same time, so overwhelming in infinite goodness to us. That, not only the Son of God should be given to unite Himself to our nature, and thus become the atonement for our sins, but that the Spirit of God should be added, to renew the lost image of our Maker, and give us tendencies, and capabilities, and a perfect suitableness for everlasting joy;—that the Father should “so” love “the world” as to give “his only-begotten Son,” and that the Son should so plead for us as to procure the renovating Spirit;—this is a theme which must

employ the faculties of the redeemed throughout eternity. Oh the depth!—must be our present exclamation. We see all the attributes of the Deity in perfect harmony moving:—each one not moving a step without the concurrence of all; and all so moving as to manifest that God is love: “Mercy and Truth” meeting “together: Righteousness and Peace” kissing each other:” and both, in lovely harmony, visiting our world, to open upon its inhabitants the hope and the joy of Heaven.

One duty resting upon us is, to give unto the Spirit the honour due unto Him. When Bezaleel was selected to make ready the curious workmanship of the tabernacle, it was said that he was prepared by the Spirit.* When the seventy elders were set apart for the assistance of Moses, the Spirit was taken and given unto them.† Sampson and the men of might were prepared by the Spirit.‡ David gave to Solomon the pattern of all things which he had by the Spirit.§ Even the ploughman is said to be enlightened of God.§ We may learn from all this, that, even though miraculous operations have passed away, it is of God, and of the Spirit of God, that men receive their various endowments. The very mind is created of God, and if that mind have bestowed upon it any

* Exodus xxxi. † Num. xi. ‡ Judges. ¶ 1 Chron. xxviii. 12.

‡ Is. xxviii. 26.

extraordinary power, we should remember it is from God, and give to Him the glory.— That arrogating to self the credit of skill and ability, instead of rendering to God the glory, is but a subordinate species of practical atheism.

Again: As the Holy Oracles are from the Spirit, we are to receive them with reverence, and bow to their majesty our feeble apprehension. What would you say of a man who should endeavour to mend the planetary system, or to alter the arrangements of the universe? The same may you say of him who attempts, by his paltry emendations, to change the volume of truth. Both are alike from God. Both are the result of the operations of the Spirit. We are to sit down with reverence to learn of the Spirit, thankful that we have Him to guide us into all truth.

Again: We have no miraculous operations passing in review before us, and, therefore, there is no danger of our falling into the error of the Jews, in the same particular with them— ascribing miracles to the power of the devil; but it is very possible for us to fall into it in other respects: viz: in attributing the ordinary operations of the Spirit to the delusions of Satan.

Certain it is that the heart of man is changed by the Holy Ghost. It is that blessed Spirit

which enables the mind to apprehend the truth, and the heart to love it. All the work of renovation is the work of the Spirit. When, then, we entitle this work enthusiastic, and confound those who are the subjects of it with fanatics and madmen, do we not sin against the Holy Ghost? Those who are not willing to seek the Spirit for themselves, should be very cautious not to aggravate their own condemnation, by deriding or underrating His work in others. There are undoubtedly weaknesses in men which mingle themselves, and which are, sometimes, mistaken for the operations of the Spirit; but, even in speaking of them, it becomes us to speak with caution. Instead of dogmatic condemnation, or loud raillery, we should rather exercise tenderness; aware that we ourselves may be mistaken, and, haply, be found fighting against God.

We should be careful to “try the Spirit,” each for himself. “Who art thou that judgest” thy brother? Each for himself should compare his experience with the word of God: Each for himself should avoid the illusions of fancy: Each for himself should see that he has the “fruits of the Spirit.”

We should be careful not to suppose that the Spirit makes any new revelation. The volume is sealed, and a wo is pronounced against us if we add to or diminish.*

*Rev. xxii. 18, 19.

We should be careful not to dogmatize about the peculiar set of speculative opinions which we for ourselves may draw out of the scriptures. In talking about "the things of the Spirit," we should remember that we are on holy ground, and so far from allowing the violence of our selfish feelings to be manifested, and a lust for supremacy in argument to break forth, we should rather be disposed to bow down and worship.

Each for himself—we should all be careful to secure for ourselves the operations of the Spirit. If we be not "renewed in the temper" of our "minds," we can never enter the kingdom of Heaven. We ought then to enquire—Have we been transformed? Are we now adding to "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." If we find we are not, we should immediately "seek the Lord," for the aid of His Spirit. We shall never have another opportunity of obtaining its holy aid. If we go out of this world without them, we must dwell with the depraved forever.

"The Lord opened" the "heart of Lydia:"* He can, beloved; open your hearts. "Faith is

† Acts. xvi. 14.

His gift:* repentance and remission are entirely from Him.† You must seek them if you would obtain.

The forerunner of Christ declared He should “baptize with the Holy Ghost.” Approach unto Jesus, and you may obtain that baptism.‡

“The natural man receiveth not the things of the Spirit of God.”|| Implore, then, the Spirit; if you would not abide in darkness.

“According to” God’s “mercy, he” saveth “us, by the washing of regeneration and renewing of the Holy Ghost.”§ We are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the Spirit of our God.||—Ah then, beloved hearers—the whole congregation—draw nigh to the fountain of the Spirit, and never rest until you obtain its renovating impulse.

Have you been “enlightened”? Have you “tasted of the Heavenly gift?” Implore the Spirit to lead, to strengthen, to comfort you. “As many as are led by the Spirit of God, they are the sons of God.”**—The prayer of David, “Take not thy Holy Spirit from me,”†† it becomes all to offer.

Without “holiness—no man shall see the Lord,”‡‡ and the Spirit it is that is the Author

* Eph. ii. 8. † Acts v. 31. ‡ Matt. iii. 11. || 1 Cor. ii. 14.
 § Titus iii. 5. ¶ 1 Cor. vi. 11. ** Rom. viii. 14. †† Ps. li. 11
 ‡‡ Heb. xii. 14.

of all-holiness. Living “in the Spirit,” we walk in the Spirit, and do not fulfill the lusts of the flesh: *—we crucify “the flesh with the affections and lusts:” †—we “put off—the old man which is corrupt: ‡—we adorn the doctrine of God our Saviour.” ¶

Without the Spirit there is no comfort. “Uphold me with thy free Spirit,” § we should continually pray.—“The love of God is shed abroad in our hearts by the Holy Ghost. ¶—The Spirit itself beareth witness with our spirit, that we are the children of God. **—The God of hope” fills us “with all joy and peace in believing, that” we “may abound in hope, through the power of the Holy Ghost.” ††

Without the Spirit we can never overcome the enemies of our souls. With the Spirit “we are more than conquerors.” We are “strengthened with might by his Spirit in the inner man.” ‡‡

* Gal. v. 16. † Gal. v. 24. ‡ Eph. iv. 22. ¶ Tit. ii. 10. § Ps. li. 12. ¶ Rom. v. 5. ** Rom. viii. 16. †† Rom. xv. 13. ‡‡ Eph. iii. 16.

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Character of our Lord.

Gen. iii. 15; xii. 1—3 compare Gal. iii. 8, 16 and Mat. i. 1; Genesis xiv. 17—22, with Hebrews vii. 1—10; Genesis xxvi. 2—5, 24; xxviii. 13, 14; xlviii. 15, 16; xlix. 10, 18; Exodus xvii. 7, with 1 Corinthians x. 9; Numbers xxiv. 17; Deut. xviii. 15—19; 1 Sam. ii. 10; Job xix. 25—27; Psalm ii. with Acts iv. 25, 26, xiii. 33, Hebrews i. 5 and v. 5; Psalm viii. with Hebrews ii. 6—9; Psalm xvi. with Acts ii. 31 and xiii. 35; Psalm xxii. quoted 20 times in the New Testament; Psalm xxiii. with John x. 16, 1 Peter v. 4, again Psalm c. 3 with John x. 3, xxi. 16 and 1 Peter v. 2; Psalm xxiv. xl. with Hebrews x. 1—14; Psalm xlv. with Heb. i. 8, 9; Psalm lxviii. 17, 18 with Eph. iv. 7, 8; Psalm lxix; lxxii; lxxviii. 56 with 1 Cor. x. 9; Ps. lxxxix. with Col. i. 15 and Rev. xix. 16; Psalm xcvi. 7 with Heb. i. 6; Psalm cii. with Heb. i. 10—12; Ps. cvi. 14 with 1 Cor. x. 9; Ps. cx. with Mat. xxii. 41—45; Prov. viii. with 1 Cor. i. 24, Col. ii. 3, and Heb. i. 1—3; Prov. xxx. 4; 2 Sam. vii. 14 with Heb. i. 5; Amos iv. 10, 11; vi. 8; Hos. i. 6, 7 with Luke ii. 11; Hos. iii. 5; xi. 1; xii. 3—5; Isaiah ii. 22 with Psalm xlix. 7, 8; Isaiah vii. 14 with Mat. i. 18—23; Isaiah viii. 13—15 with 1 Peter ii. 7, 8 and Rom. ix. 33; Isaiah ix. 6; ix. 7 with Luke i. 31, 32; Isaiah xi. 1—3 with Rom. xv. 12, compare Mat. xii. 21, and Jer. xvii. 5; Isaiah xxviii. 16; xxxv. 3—5 with Mat. xi. 2—6; Isaiah xl. 3—5 with Mark i. 3; Isaiah xl. 9, 10 with Rev. xxii. 12; Isaiah xl. 11 with John x; Isaiah xlv. 6 with Rev. i. 8, 11 and xxii. 13; Isaiah xlv. 15; xlv. 22, 23 with Rom. xiv. 9—12, and Phil. ii. 10; Isaiah xlv. 24, 25 with 1 Cor. i. 30, 31; Isaiah xlviii. 17; lii. 7 with Rom. x. 15; Isaiah liii. 13 &c.; liv. 5 with John iii. 29; Isaiah lv. 4 with Acts xiii; Isaiah lxiii. 1—6; Micah v. 2; Jer. xvii. 5—8 with general tenor of scripture; Jer. xxiii. 5, 6; xxxiii. 15, 16; Ez. liv. 23, 24, 29; Dan. ii. 24, 25, 44, 45; vii. 13, 14; ix. 17, 25, 24—27; Hag. ii. 6—9; Zech. ii. 10, 11; iii. 7, 8; vi. 12, 13; ix. 9 with Psalm ii. 6 Jer. xxiii. 5, xxx. 9, Hosea iii. 5, John i. 49, compare Mark xi. 10, and Luke xix. 38; Zech. x. 12; xi. 12, 13, compare Mat. xxvii. 9, 10, Zech. xii. 10, compare John xix. 37; Zech. xiii. 7, with Phil. ii. 6, and Zech. ii. 8—11; Zech.

xiv. 5, compare Mat. xvi. 27, xxv. 31, Mark viii. 38; Hos. i. 7, Mal. iii. 1; iv. 2; Mat. i. 18—23; ii. 11, with Psalm lxxii. 10; Mat. ii. 27; v. 16, 17; viii. 3, 28, 29; ix. 6, with Acts ix. 17, 34; Mat. xii. 8, 18, compare Is. xlii. 1; Mat. xiv. 33; xvi. 13—19; xvii. 5, 25, 26; xviii. 19, 29; xx. 28; xxii. 41—45; xxvi. 53, 63—66; xxvii. 54; xxviii. 18—20; Mark iii. 11, 12; Luke i. 16, 17; i. 30—35; i. 41—43; i. 76—79; ii. 8—14, 49; ii. 25—32; iii. 16, 17; iv. 41; xxii. 66—71; xxiv. 49; John i. 1, 15—18, 29—34, 49; i. 23, compare Isaiah xl. 3; ii. 16, 19; iii. 13, 16, 27—36; v. 17—23; vi. 32, 68, 69; viii. 16, 18, 19, 23, 28, 29, 38, 42, 49, 54, 56—59; viii. 35, 36, compare Mat. 17, 24—27; ix. 35—37; x. 15, 18, 23—29; xi. 25, 26, 27; xiii. 3; xiv.; xv. 15; xvi. 12—14, 25—30; xvii. 1, 5, 8, 11, 21, 24, 25; xix. 6, 7; xx. 26—29; xxiii. 8, 10; Acts i. 24, 25, with John ii. 25, Heb. iv. 12, and Rev. ii. 23; Acts ii. 24, 33; iii. 14, 15; vii. 52, 55—60; viii. 37; ix. 4—20; x. 36; xx. 28.

Invocation of Christ.

Mat. vii. 21; xviii. 20; xxviii. 18, 19; Luke xxiv. 50—52; John v. 14, 15, 22, 23; xiv. 14; Acts i. 24, 25; vii. 59, 60; ix. 14, 21; xxii. 16, 17—21; Rom. i. 7; x. 12—14; xiv. 17, 18; xvi. 20, 24; 1 Cor. i. 2; 2 Cor. xii. 7—9; Eph. vi. 5—8 with Col. iii. 24; Phil. ii. 10, 11; 2 Thes. ii. 16, 17; 1 Tim. i. 12; 2 Tim. ii. 22; iv. 18; Heb. i. 6; 2 Peter iii. 18; 2 John iii; Rev. i. 5, 6; v. 8—13; vii. 10; xxii. 20, 21.

Testimony of Paul.

Rom. i. 3, 4, with Acts ii. 30; Rom. viii. 29 with xvi. 25, Eph. i. 4, iii. 11, Tit. i. 2, 1 Pet. i. 20, compare 2 Tim. i. 9, 10; Rom. viii. 32; ix. 5; 1 Cor. ii. 8; xv. 47; xvi. 22; 2 Cor. v. 18, 21; viii. ix; Gal. iv. 4, 5; Eph. iii. 19; iv. 9, 10; Phil. ii. 5—11; iii. 20, 21; iv. 13; Col. i. 16, 17, 19; ii. 3, 9; 1 Tim. iii. 16, with Mat. x. 23, John i. 2, Phil. ii. 6, 7, John i. 1, 2 Cor. v. 19, Rom. ix. 5, John i. 14, Is. ix. 6; 2 Tim. iv. 7, 8; Titus ii. 13, with John i. 1, Rev. xix. 17, Is. ix. 6, Rom. ix. 5, Col. i. 23, 1 Tim. i. 1, Heb. i; ii. 9, 16; iii. 1—6; iv. 12, 13; xii. 25, 26; xiii. 8.

Testimony of John.

John i. 1—14; ii. 24, 25; xiii. 3; xx. 30, 31; 1 John i. 4; ii. 1, 2; iii. 16; iv. 2, 3, 9, 10, 14; v. 7, 20; Rev. i. 4—6, 7, 8, 11, 17; ii. 23, with 1 Kings viii. 39; Rev. iv. and vth chapters; xix; xxi. 9, 10, 22, 23; xxii. 1, 3, 6, 12, 13, 16, with Numbers xxiv. 17, and Mal. iv. 2; Rev. xxii. 20.

Testimony of others.

1 Peter iii. 19, 20, 22; 2 Peter i. 1, with Titus ii. 13; 2 Peter i. 11, 16, 17; ii. 1; iii. 18; James ii. 1; Jude 4, 24, 25.

Doctrine of Atonement.

Genesis iii. 8, 21, 22; iv. 7; vii. 2; viii. 20, 21; xv. 9, 17; xxii. 2; Exodus x. 25; xii. 5, 8, 21, 13, 23; xviii. 12; xxiv. 8; xxviii. 38; xxix. 14; xxx. 10, 12, 14, 16; Lev. i. 4, 4—9, 5; iii. 2—5; iv. 2, 3, 3—12, 13, 14, 13—22, 24, 28, 29; v. 9, 10, 13, 16, 18; vi. 7; vii. 2; ix. 22, 24; x. 17; xvi. 5, 6, 7, 9, 10, 11, 15—28; xvii. 11; xix. 22; Num. ix. 13; xv. 24—28; xvi. 46, 47, 48; xix. 2; Deut. xii. 5, 6, 11, 14; xvi. 2; 1 Kings xviii. 38; 1 Chron. xxi. 26; 2 Chron. vii. 1; xxix. 23; xxx. 15, 16; xxxv. 11; Job i. 5; xlii. 7, 8; Psalms xl. 6, 7; l. 5, 16; Isaiah vii. 14; ix. 6; liii. 3, 4, 5—10, 11, 12; Ezekiel xiv. 14; xlv. 23; Zech. iii. 1; Mal. iii. 1; Mat. i. 21, 23; ii. 2, 11; viii. 17; xx. 28; xxvi. 26, 28, 31; Mark xiv. 24; Luke i. 31, 77; John i. 1—14, 29; iii. 13, 16; xi. 50, 51, 52; xiv. 6; Acts ii. 24; iv. 12; viii. 32, 33, 35; x. 43; xx. 28; Rom. iii. 24, 25, 26; iv. 25; v. 6—10, 11, 16; viii. 3, 32, 34; ix. 5, 11; x. 3; 1 Cor. i. 23, 24; v. 7; xii. 12, 15, 22, 24; xv. 3; 2 Cor. v. 14, 15, 18, 19—21; Gal. i. 4; iii. 13, 24; Ephes. i. 7; ii. 16; v. 2; Phil. ii. 6, 7, 8; Col. i. 14, 20, 21, 22; 1 Tim. ii. 6; Titus ii. 14; Heb. i. 3; ii. 17; vii. 25, 27; ix. 7, 9; ix. 9—14, 22, 23, 24, 26; x. 1, 10, 14, 18; x. 12, 26, 22; xi. 4; xii. 2, 24; xiii. 11, 20, 21; 1 Peter i. 18, 19; ii. 24; iii. 18; 1 John ii. 2; Rev. v. 9—12; xiii. 8.

“The sum of what the scripture reveals about this great truth, commonly called the *satisfaction* of Christ, may be reduced to these heads.—1. That Adam being made upright sinned against God, and all his posterity in him. Gen. i. 27; iii. 11; Eccl. vii. 29; Rom. v. 12, 18, 19. 2. That by this sin of our first parents all men are brought into a state of apostacy from, and enmity against God. Gen. vi. 5; Ps. li. 5; Rom. iii. 23; 8, 7; Ep. ii. 1; iv. 18; Col. ii. 13. 3. That in this state all men continue in sin against God, and, of themselves, are not able to do otherwise. Rom. iii. 10—12; vii. 15, 18, 19, 23. 4. That the justice and holiness of God, as the moral Governor of the world, require the punishment of sin. Ex. xxxiv. 7; Jos. xxiv. 19; Ps. v. 4—6; Hab. i. 13; Is. xxxiii. 14; Rom. i. 32; iii. 5, 6; 2 Thes. i. 6; Heb. xii. 29. 5. That God hath also engaged his veracity and faithfulness not to leave sin unpunished. Gen. ii. 17; Deut. xxvii. 26; Gal. iii. 10. 6. That God, out of his infinite goodness, grace, and love to mankind, sent his only Son to save and deliver them out of this condition. Mat. i. 21; John

iii. 16, 17; Rom. v. 8; 1 John iv. 9, 10; 1 Thes. i. 10. 7. That the way in general, whereby the Son of God, being incarnate, is to save lost sinners, was by a substitution of himself, in the room of those whom he was to save. 2 Cor. v. 21; Gal. iii. 13; Rom. v. 7, 8; viii. 3; 1 Pet. ii. 24; iii. 18.

“This way of saving sinners is variously expressed in scripture. 1. He offered himself a sacrifice for sin to God. Is. liii. 10; John i. 29; Ep. v. 2; Heb. ii. 17; ix. 11—14. 2. He redeemed us by paying a price a ransom for us. Mark x. 45; 1 Cor. vi. 20; 1 Tim. ii. 6; Tit. ii. 14; 1 Pet. i. 11, 18. 3. He bare our sins, or the punishment due to them. Is. liii. 5, 11; 1 Pet. ii. 24. 4. He answered the law and the penalty of it. Rom. viii. 3; Gal. iii. 13; iv. 4, 5. 5. He died for sin and sinners, to expiate the one, and instead of the other. Rom. iv. 25; v. 10; 1 Cor. xv. 3; 2 Cor. v. 14; 1 Thes. v. 9, 10. 6. The effect hereof was—1. That the righteousness of God was glorified. Rom. iii. 25, 26. 2. The law fulfilled and satisfied. Rom. viii. 3; Gal. iii. 13, 14; iv. 5. 3. God reconciled. 2 Cor. v. 18, 19; Heb. ii. 17. 4. Atonement was made for sin, an end made of sin, and peace with God obtained. Rom. v. 11; Ep. ii. 14; Dan. ix. 24.”

The Holy Spirit.

Gen. i. 1, 2; vi. 3; xli. 38; Job. xxvi. 13; xxxiii. 4, with Mal. ii. 15; Exodus xxxi. 1—3; xxxv. 30—35, compare Deut. viii. 18; and Isa. xxviii. 26—29; Numbers xi. 24—26; xxiv. 1, 2; xxvii. 18; 1 Sam. x. 6, 10; xi. 6; xvi. 13, 14; xix. 18—24; 2 Sam. xxiii. 2, 3; 1 Chron. xii. 18; xxviii. 12; 2 Chron. xv. 1; Nehem. ix. 20, 30; Prov. i. 20—23; Ps. li. 11, 12; civ. 30; cxxxix. 1—13; cxliii. 10; Isa. xi. 1, 2 with lxi. 1, compare Luke iv. 18, 19; Is. xxx. 1; xxxii. 14, 15; xxxiv. 16; xl. 13; xlii. 1; xliv. 3; xlviii. 16; lix. 21; lxi. 1; lxiii. 10, 11, 14, with Deut. xxxii. 12, and Ps. lxxviii. 17, 18, xc. 7, 8, and Heb. iii. 7, 8; Jerem. xxxi. 31—34, compare Heb. viii. 7—13, ix. 8, and x. 15—17; Ez. i. 12, 20; ii. 2; iii. 12, 14, 24; viii. 3; x. 17; xi. 1, 2, 5, 24; xxxvi. 25—7; xxxvii. 12, 13; xxxix. 29; Dan. iv. 8; v. 11, 14; Hos. ix. 7; Joel ii. 28, 29; Hag. ii. 5; Zech. iv. 6; vii. 12; xii. 10; Mal. ii. 15; Matt. i. 18, 20; iii. 11, 16; iv. 1; xii. 18, 28, 31, 32; xxii. 43, with 1 Cor. xii. 3; Mat. xxviii. 19; Mark i. 8, 10, 12; xii. 36, compare 2 Sam. xxiii. 2, 3, and 1 Chron. xxviii. 12; Mark xiii. 11; Luke i. 15, 35, 41, 67; ii. 25, 26, 27; iii. 16, 22; iv. 1, 14, 18; xi. 13; xii. 10, 12; xxiv. 49; John i. 32, 33; iii. 5, 6, with i. 13; iii. 8, 34; vii. 39; xiv. 16, 17, 26; xv. 26; xvi. 7, 8, 13—15; xx. 22; Acts i. 2, 4, 5, 8, 16; ii. 4, 18, 27, 33, 38, 39; iv. 8, 31; v. 3, 4,

9, 32; vi. 3, 5; vii. 51, 55; viii. 15, 17, 18, 19, 29, 39; ix. 17, 31; x. 19, 20, 38, 44, 45, 47; xi. 12, 15, 16, 17, 21, 24; xiii. 2, 4, 9, 52; xv. 8, 28; xvi. 6, 7; xvii. 28; xix. 26; xx. 23, 28; xxi. 4, 11; xxviii. 25—7; Rom. i. 4; v. 5; viii. 1, 2, 4, 5, 9, 10, 11, 13—16, 23, 26, 27; ix. 1, with Deut. vi. 13, 14; xiv. 17; xv. 13, 16, 19, 30; 1 Cor. ii. 4, 5, 9, 17; vi. 11; vi. 19, 20, compare 2 Cor. vi. 6, and Lev. xxvi. 11, 12; 1 Cor. vii. 40; xi. 4; xii. 3, 4, 7—9, 11—13; xiii. 14; xiv. 2; 2 Cor. i. 22; iii. 3, with Heb. viii. 10; 2 Cor. iii. 8, 17, 18; v. 5; vi. 6, 16, with 1 Cor. vi. 19; Gal. iii. 14; iv. 6, 9; v. 5, 16—18, 22, 25; vi. 8; Eph. i. 13, 17; ii. 18; iii. 5, 16; iv. 3, 4, 30; v. 9, 18; vi. 17, 18; Phil. i. 19; ii. 1; iii. 3; 1 Thes. i. 5, 6; iv. 8; v. 19; 2 Thes. ii. 13; iii. 5, 12, 13; iii. 11; 1 Tim. iii. 16; iv. 1, 12; 2 Tim. i. 7, 14; Titus iii. 5, 6; Heb. ii. 4; iii. 7, compare Exodus xvii. 2, and Psalm xcvi. Heb. vi. 4; ix. 8, compare x. 15, and 1 Chron. xxviii. 12; Heb. ix. 14; x. 15, 29; 1 Peter i. 2, 11, 12, 22; 2 Peter i. 21, compare 2 Tim. iii. 16, and Heb. i. 1; 1 John iii. 18; iv. 14; ii. 20, 27; iii. 24; iv. 2, 13; v. 6; Jude 19, 20; Rev. i. 4, 10; ii. 7, &c.; iv. 2; v. 6; xiv. 13; xvii. 3; xix. 10; xxi. 10; xxii. 7.

Trinity.

Gen. i. 1—500 times does Moses make use of a plural name for God; i. 26, compare Job xxvi. 13, xxxiii. 4, Psa. xxxiii. 6, Eccl. xii. 1, Isa. xl. 13, Mal. ii. 15, John i. 3, Col. i. 16, and Heb. i. 2, 10, showing that the plurality of persons here, and in other passages of Genesis, expressed, indicates the Father, the Son, and the Holy Ghost, as all three are, by these passages, represented as engaged in the work of creation; Gen. iii. 22; xi. 7; xix. 24; in Gen. xx. 13, xxxv. 7, and xxxi. 7, the original translated God is plural, and the verb connected with it plural also; these instances are a few out of a multitude; Exod. xxxiv. 6—literally *Jehovah, Jehovah, God*; Num. vi. 24—26, with 2 Cor. xiii. 14, Rev. i. 4, 6—compare Num. vi. 24, with Eph. i. 3—compare Num. vi. 25, with Rev. xxi. 23; i. 16; 2 Cor. iv. 6, Prov. xvi. 15, and Eph. ii. 7—compare Numbers vi. 26 with Rom. xiv. 17; Deut. vi. 4—literally the *Lord, our God*, the *Lord*, is one; Josh. xxii. 22; Job xxxv. 10—literally *God my makers*—with *Let us make*; Ps. xxxiii. 6; xlv. 6, 7; i. 1—*El, Elohim, Jehovah*; cx. 1, with Gen. xix. 24; Prov. ix. 10—*Holy Ones*; Prov. xxx. 31—*Holy Ones*, xxx. 4; Eccl. xii. 1—*Creators*—as Isa. xlv. 24—*Redeemers*; Is. vi. 1—3—John applies this ascription to the Son, and Paul to the Holy Ghost; vi. 8; x. 12; xi. 1, 2; xiii. 13, xxii. 19; xxxiii. 22; xxxiv. 16; xl. 13; xlii. 1; xlv. 6, compare Rev. i. 11, 17; ii. 8, and xxii. 13;—xlvi. 16; liv. 5—*Makers*; xlix. 7; lix. 19, 20, 21; lxi. 1; lxiii. 8—10; lxiv. 4; Jer. x.

10; Dan. iv. 17, 26; v. 18, 20; vii. 9; ix. 17, with Ps. cx. 1; ix. 19; Hos. i. 6; xi. 12—literally—*Holy Ones*; Hag. ii. 5, 7; Zech. ii. 10, 11; x. 12. "The immateriality of the Divine Being is fundamental in religion, but yet we do not find that it is more than once declared in the whole bible. If therefore the doctrine of the Sacred Three was revealed only Once clearly, that once would be sufficient to establish it as a truth."

Mat. i. 20, 21; iii. 9, 11, 16, 17; x. 20; xii. 28; xxviii. 19; Luke i. 15—17, 35, 67—69; ii. 26, 27, 28; iii. 22; iv. 18; xi. 13; xxiv. 49; John i. 33, 34; iii. 5, 34; xiv. 16, 21, 26; xv. 26; xx. 21, 22; Acts i. 4, 5, 7, 8; ii. 32, 33, 38, 39; iv. 8—10, 31, 33; v. 30, 32; vii. 55; viii. 14—16, 37, 39; x. 38, 42, 44; xi. 16, 17, 23, 24; xv. 8, 11; xx. 27, 28; xxviii. 23, 25; Rom. i. 4; v. 5, 6; viii. 3, 4, 9, 11, 16, 17; xiv. 17, 18; xv. 5, 6, 12, 13, 16, 18, 19, 30; 1 Cor. ii. 2, 4, 5, 8, 10, 14, 16; vi. 11, 15, 19; vii. 39, 40; xii. 3, 4—6; 2 Cor. i. 21, 22; iii. 3, 16, 17, 18; v. 5, 6; vi. 15, 16; xiii. 14; Gal. iv. 4—made by Holy Ghost; iv. 6; Eph. i. 17; ii. 18, 22; iii. 14, 16, 20, 21; iv. 4—6, 30, 32; v. 18, 20; Col. ii. 2; v. 18, 19; 2 Thes. ii. 13; iii. 5, 11, 12, 13; 2 Tim. i. 7, 8; Tit. iii. 4—6; Heb. ii. 3, 4; ix. 14; 1 Peter i. 2, 19, 21, 22; iii. 18; iv. 14; 2 Peter i. 16, 17, 21; 1 John iv. 2, 13, 14; v. 5, 6; Jude 20, 21; Rev. i. 4, 5, 9, 10; ii. 7, 27, 29; iii. 5, 6, 12, 13, 21, 22; iv. 8; v. 6; xiv. 12, 13; xxii. 16, 18.

The following are such of the passages used by Jones in his little work on the Catholic Doctrine of a Trinity, as are not included in the previous references, at least not in the same arrangement.

Divinity of Christ.

Isaiah vi. 5 with John xii. 41; Isaiah xliii. 11 with 2 Pet. iii. 18; Rev. xxii. 6 with Rev. v. 16; Luke i. 76, with Mat. xi. 10; Luke i. 16, 17 with Mat. iii. 11; Mat. xi. 10 with Mal. iii. 1; John xxii. 28; 1 Cor. v. 20; 1 John v. 20; Col. ii. 8, 9; Is. ii. 17, 18; Jude 24, 25, with Eph. v. 27; Eph. iii. 2, 3, with Gal. i. 12; 1 Kings viii. 9 with Rev. ii. 23; ii Peter i. 4 with Heb. xiii. 14; Heb. vi. 13, with Isaiah xlv. 23; Heb. ix. 20, with Heb. v. 16; Rev. v. 9 with Acts xx. 28; Zech. xii. 4 with John xix. 37; Phil. i. 10. with 2 Pet. iii. 12.

Divinity of the Holy Ghost.

John iii. 6, with 1 John v. 4; Acts xiii. 2 with Heb. v. 4; Mat. ix. 38, with Acts xiii. 4; Luke ii. 16, with Luke v. 28; John xiv. 17,

with 1 Cor. xiv. 25; John vi. 45, with 1 Cor. ii. 13; 1 John iii. 21, with 1 John v. 24; 1 Cor. iii. 16, with 1 Cor. vi. 19; Mat. vi. 1, with Luke xi. 2—4; 2 Cor. i. 3; 1 Cor. ii. 11, with 1 Cor. vi. 14; Deut. vi. 16 and Mat. iv. 7, with Acts v. 9; Luke xi. 20 with Mat. xii. 28; Ezek. viii. 1—3; Acts iv. 24, 25; Luke i. 32 and v. 35; Is. vi. 8 with xxviii, 26, 27.

The plurality and Trinity of Persons.

Gen. i. 26; iii. 22; xi. 6, 7; xx. 13; xxv. 7; Deut. iv. 7; Dan. iv. 26; v. 18, with v. 20; Ps. xxxiii. 6; xlviii. 16; Is. xxxiv. 16; Num. iv. 24, &c.; Mat. xxviii. 19; 2 Thes. iii. 5; 2 Cor. xiii. 14; 1 John v. 7; Is. vi. 3.

Trinity in Unity—

Is the One Lord—Psalm xxxiii. 6 with Isaiah xlv. 24; Jehovah—Deuteronomy vi. 4 with Jeremiah xxiii. 6 and Ezekiel viii. 1, 3; Romans x. 12, with Luke ii. 11 and Rom. xi. 34; the God of Israel—Mat. xv. 31 with Luke i. 16, 17 and Sam. xxiii. 2, 3; author of law—Rom. vii. 25, with Gal. vi. 2 and Rom. viii. 2 and also James iv. 12; tempted—Deut. vi. 16, with 1 Cor. v. 9, and Acts v. 9; mind—1 Cor. ii. 16 with same and Rom. viii. 27; will—1 Thes. iv. 3, with Acts xxii. 14 and 2 Pet. i. 21; power—Eph. iii. 7, with 2 Cor. xii. 9 and Rom. xv. 19; eternal—Rom. xvi. 25, 26 with Rev. xxii. 13, and Heb. ix. 14; true—John vii. 28 with Rev. iii. 7, and 1 John v. 6; holy—Rev. xv. 4, with Acts iii. 14, and 1 John ii. 20 and also John xiv. 26; omnipresent—Jer. xxiii. 24, with Eph. i. 22 and Psalm cxxxix. 7, 8; the fountain of life—Deut. xxx. 20 with Col. iii. 4, and Rom. viii. 10; made all—Psalm c. 3, with John i. 3, and Job. xxxiii. 4; quickeneth the dead—John v. 2, with same and vi. 63; teacheth—John vi. 45, with Gal. i. 12, and John xiv. 26; has fellowship—1 John i. 3, with same and 2 Cor. xiii. 14; spiritually present—1 Cor. xiv. 25, with 2 Cor. xiii. 5 and John xiv. 17; 2 Cor. vi. 16, with Eph. iii. 17, and Rom. viii. 11; reveal—Phil. iii. 15, with Gal. i. 12 and Luke ii. 26; Heb. i. 1, with 2 Cor. xiii. 3, and Mark xiii. 11; raised the body of Christ—1 Cor. vi. 14, with John ii. 19, and 1 Peter iii. 18; conduct the people of God—Isaiah xlviii. 17, with John x. 3, and Rom. viii. 14; give a commission and authority to the ministers of the Gospel—2 Cor. iii. 5, 6, with 1 Tim. i. 12 and Acts v. 28; sanctify—Jude 1, with Heb. ii. 11 and Rom. xv. 16; perform all spiritual and divine operations—1 Cor. xii. 16, with Col. iii. 11, and 1 Cor. xii. 11.



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